

ia



THE LIBRARY  
OF  
THE UNIVERSITY  
OF CALIFORNIA  
LOS ANGELES

Ex Libris

Katharine F. Richmond  
and  
Henry C. Fall

Tharine F. Richmond  
- Dr. Fred Hooper Hayes - 1932

Digitized by the Internet Archive  
in 2017 with funding from  
Microsoft Corporation





Felt n. only

I want to be carried to the  
meeting house & give one more  
talk for Dad before I die.

David Marks

620  
754

THE  
**LIFE**  
OF

# **DAVID MARKS,**

*To the 26th year of his age.*

INCLUDING

THE PARTICULARS

OF HIS CONVERSION, CALL TO THE MINISTRY,  
AND LABOURS IN ITINERANT PREACHING

FOR NEARLY ELEVEN YEARS.

---

**WRITTEN BY HIMSELF.**

---

"The Lord said to me, Say not, I *am* a child ; for thou shalt go to all that I shall send thee, and whatsoever I command thee, thou shalt speak." Jer. 1:7.

"Wherefore I will not be negligent to put you always in remembrance of these things."—"Yea, I think it meet, as long as I am in this tabernacle, to stir you up." 2 Pet. 1:12, 13.

---

**Limerick, Mc.**

PRINTED AT THE OFFICE OF THE MORNING STAR.

.....  
1831.

Entered according to act of Congress in the year eighteen hundred  
and thirty-one, by David Marks, as author, in the Clerk's Office of  
the District Court of Maine."

---

This book will be sold in the state of Maine, at the Office of  
the Morning Star, and, by A. & H. J. Libby, Limerick : by Samuel  
Small, Esq. and Elder E. Shaw, Portland : Elder David Swett, Pros-  
pect : Dea. Joseph Rich, Jackson.—In New-Hampshire, by Cheney  
and Morse, Holderness : Elder E. Place, Stratford : Dea. Wentworth,  
Dover : Samuel Ambrose, P. M., Sandwich : Levi Parker, Lisbon :  
Elder A. Caverno, Hopkinton.—In Vermont, by Elder J. Woodman,  
Sutton : Elder Ziba Pope, Randolph.—In Rhode-Island, by Joseph  
Arnold, Greenville.

---

ERRATA IN A PART OF THE COPIES. On the 16th page, six lines  
from the bottom, for 1831, read 1813. On page 353, for Chapter XXII,  
read Chapter XXIII.

## PREFACE.

---

WHEN I was about to commence an itinerant life, my mother would not part with me till she had obtained a promise that I would faithfully keep a simple narrative of my travels, and the interesting occurrences which should fall under my observation. This promise was made reluctantly, as I could perceive but little probability, that much, if any advantage would result from the course. Had it not been for this requisition of the tender parent, years might have passed, and a thought of such a practice never have entered my mind. Indeed, it was several months before I saw any use for these simple narrations. But after some years, I found, that, by referring to them, many interesting particulars concerning past events were revived, which would otherwise have been forgotten till the judgment. Years still passed, however, before I thought of their ever exciting any interest, except with myself, or my intimate friends. But at the age of twenty, I became of the opinion, on reviewing my manuscript, that it exhibited an interesting view of the grace of God, in converting and putting me into the ministry, in strengthening my hands, and in blessing his word through the feeblest of instruments to the salvation of souls. Believing my narrative might be useful to Zion, if suitably prepared and published after my decease, I concluded to revise the whole, so that, should I be called suddenly to lay aside this tabernacle, it might be left intelligible for another hand. After completing this revision, I kept a brief journal, and recorded only the more interesting facts; not expecting it to be published during my life. The following objections weighed much against its publication:—1. Having enjoyed the privileges of

a school only ten months, my education was not sufficient to prepare such a work for the press. 2. It appeared assuming for a person to publish his own journal. 3. Being a man of like passions with other men, and my state of trial not yet concluded, I might still forget God! and should this be the case, the grace of God bestowed on me, might be viewed with contempt; and my apostacy would be the more a stumbling block to the weak.

Being solicited, however, by certain friends, in the year 1830, to publish my journal, I proposed my objections; which they endeavoured to remove. And after considering the subject, asking counsel of men of experience, and making fervent prayer to God, for the space of six months, the following reflections have decided its publication. My first objection is somewhat removed, by the experience of several years; and, more particularly, by the kindness of Heaven in giving me a companion, whose life has been chiefly spent in literary pursuits; and whose assistance in preparing the work for the press, has been of essential service. My second objection has been overbalanced by the consideration, that the grace God hath bestowed on me, has been singular;—in my early impressions, and conversion—in his calling me from obscurity into his vineyard, at the age of fifteen years;—in opening my way remarkably while travelling in my minor years; and, finally, in showing me abundance of his grace, and in leading me in paths which I knew not, for eleven years. Relative to my third objection, I have thought, should I depart from my blessed Master after he hath wrought such wonders for my soul; then, let this history be a witness against me; and by the same, others may learn to be watchful. And with such an example before their eyes, they may apply to themselves this scripture: 1 Cor. 10:12: “Let him that thinketh he standeth, take heed lest he fall.” Perhaps the mere publication of this narrative will make no difference in my future course. If it have any effect, the manner of my past life being more generally known, it should excite me to more carefulness, as by the same, there is an increase of my accountability.

My labours, in some instances, have been intimately connected with the rise and progress of the Free-Will Baptist connexion; especially in the western country. And these particulars would now be interesting. The grace which the Lord hath shown me, has caused many others, as well as myself, to glorify God; and if the same were more generally known, I believe souls would be benefitted thereby, and glory be given to the Most High.

1. Notwithstanding I have endeavoured to write a correct journal, there are a few things, to which, in general, I have thought it duty to make no allusion, lest it should affect the character of individuals. Yet, as these have caused me deep sorrow, and severe trials, the entire omission of them in this place, would hardly be proper.

Though I have been destitute of any certain means of support, I have felt constrained to devote my whole time to the ministry, and depend upon the unsolicited contributions of those whose hearts might be opened to communicate. From many I have received liberally; yet, the instances have been frequent, in which I have travelled far, and expended considerable to preach among brethren, who were wealthy, from whom I have received nothing. Sometimes a penny has not been communicated for months; and for want of pecuniary aid, I have passed hundreds of times without the usual meal, and have often been destitute of convenient raiment. Still, these things have been no discouragement, neither would I have changed my condition with the kings of the earth; for I have made a covenant with God, that I will neither cease preaching, nor be a hireling, though I should have to beg my bread from door to door.

2. There have been persecutions, in which professed Christians of various denominations, have taken an active part. Sometimes they have been the authors of unfounded prejudices and slanders, designed to injure my usefulness, or sink into contempt the doctrine I preach. Those who may have sinned in these things, I judge not; they have one that judgeth them; and my prayer is, that they may repent and

obtain forgiveness, before we are called to meet where the books shall be opened before the great Judge.

In writing this narrative, I have spoken of revivals, conversions, and interesting occurrences, as they appeared to me at the time. But, as *change marketh all things* in this state of probation, there have been, and still may be, instances in which ‘the gold hath become dim, and the most fine gold changed.’ Apostacy has, in a greater or less degree, afflicted the righteous ever since time began. Doubtless, in the following pages, there may be allusions made to individuals, who once felt the power of the gospel; but of whom, hereafter, if not now, it may be said, they have ‘forgotten that they were purged from their old sins.’ 2 Pet. 1:9. Would to God, that even these pages might bring to their remembrance former days, when the candle of the Lord shone with beauty in their tabernacle; when, for a little season, they were willing to rejoice in that light.

In the late revision of this journal for the press, I have, with my companion, experienced several embarrassments. Constrained by duty to labour daily in the vineyard of the Lord, and travelling often among strangers, amid the vicissitudes of weather, we have been necessitated to accomplish the work at various intervals, and under a variety of circumstances. Having made supplication to God, that, through his grace, it may be made a blessing to some, I now submit it to my brethren in Christ, who are endeared to me by ties sweeter than life, and stronger than death. The interviews I have enjoyed with thousands of the happy saints, during nearly eleven years, are remembered with gratitude to God. Many of these I shall not meet again ‘till the heavens be no more.’ By the grace of our dear Redeemer, I am resolved to spend my days in his service, that when my blessed Master shall call me from the walls of Zion to his eternal glory, I may

“Meet all the heavenly pilgrims there,  
And in God’s kingdom have a share.”

Limerick, Me. Sept. 26, 1831.

D. M.

## CONTENTS.

---

### CHAPTER I.

My parentage and early religious impressions.—Circumstances connected with the burning of my father's dwelling, and his removal to Connecticut.—Death of my brother.—My father's removal to Seneca county, N. Y. . . . . Page 13.

### CHAPTER II.

My deep conviction for sin, and my oath of allegiance to God.—The loss of my conviction, and my efforts to regain it.—Evidences of having experienced regeneration.—Application to a Calvinistic Baptist church in Junius for baptism, &c.—My journey to Providence, Rhode-Island, to attend school, unsuccessful.—My baptism and connection with the Free-Will Baptists. . . . . Page 19.

### CHAPTER III.

A renewal of my dedication to God—visit to a revival in Milo, Jan. 1821, and to several other towns, in company with Elder Dean.—My impressions to preach the gospel—return to my parents—they detain me awhile, then give me my time.—My visit to a great revival in Brutus and Camillus—interesting occurrences.—Persecutions and trials.—My return home. . . . . Page 31.

### CHAPTER IV.

My last interview with my mother.—Labours in several towns—severe trials.—Benton quarterly meeting at Lyons—painful news from my parents.—My journey to the Holland Purchase.—Bethany quarterly meeting.—My trials concerning preaching, and severe temptation.—Revival in Attica.—Erie quarterly meeting—the testimony of a deaf and dumb man.—My travels and meetings in various towns.—Revival in Boston and Eden.—Death of my mother. . . . . Page 38.

### CHAPTER V.

My return home and solemn interview.—Benton quarterly meeting—my return to the west—organization of the Holland Purchase yearly meeting.—My labours in Junius, and opposition there.—Study of English Grammar—the opening of my mother's grave—My labours in Manlius, and other towns—A second tour to the Holland Purchase. . . . . Page 59.

## CHAPTER VI.

My departure for New-Hampshire—meetings in many places—Revivals in Brookfield and Eaton.—Continuance of my journey, and difficulties in consequence of being destitute of money.—Labours in several towns in New-Hampshire.—An offer of a collegiate education, and my reasons for declining it.—Union of several churches in the south part of Vermont with the Free-Will Baptist connexion.—My return to New-York. . . . . Page 67.

## CHAPTER VII.

Interview with my sister and youngest brother—labours in several towns—a revival in Candor.—Interview with the followers of Jemima Wilkinson at Jerusalem.—Meetings in many towns.—Attendance of the Benton quarterly meeting at Junius—the Erie quarterly meeting at Concord—trials that follow—reflections. . . . . Page 87.

## CHAPTER VIII.

My passage on lake Erie to Ohio—sufferings on a desolate peninsula—difficulties in crossing Sandusky bay.—Meetings in several towns in Huron county—funeral of a backslider.—Organization of the Huron quarterly meeting.—My journey to the south part of the state—rise of a church in Portsmouth.—Difficulties in crossing the Ohio river, and a meeting in Kentucky.—My visit at Rutland—particulars of the rise of a Free-Will Baptist yearly meeting on the Ohio river, and the trials that follow.—Attendance at a camp-meeting among the New Lights in Mount Vernon.—Particulars of my return to New-York. . . . . Page 97.

## CHAPTER IX.

My journey to Connecticut—visit to my brother's grave.—Interview with Elder Josiah Graves of Middletown—particulars of the rise of a Free-Will Baptist church in that place.—My return to New-York—visit to Upper Canada—reflections at Niagara Falls. . . . . Page 115.

## CHAPTER X.

Signs of a revival in Batavia and Elba.—My second journey to Upper Canada.—My labours in revivals at Batavia and Elba—Le Roy—Groveland and Geneseo—a church gathered. . . . . Page 123.

## CHAPTER XI.

My Address to the Unconverted, published.—Circumstances which led me to imbibe Unitarian principles.—Interviews with Lorenzo Dow.—A revival at Manchester, and particulars of my labours till Dec., 1823. . . . . Page 150.

## CHAPTER XII.

My second journey to New-Hampshire—reflections while crossing the Green Mountains—a revival at Bradford.—Journey to Rhode-Island and Connecticut—execution of a criminal at Tolland—reflections.—The N. H. yearly meeting at Weare, 1824.—Revival at Sandwich.—My labours in the western part of Maine—a meeting and thunder shower at Effingham, N. H., and a funeral at Bradford.—My return to New-York, and travels with Abel Thornton, and Susan Humes, a female preacher.—Particulars of my labours till Oct., 1824. p. 165.

## CHAPTER XIII.

My second journey to Ohio—labours till Jan. 1825.—Teaching of a school at York—another at Salt-rock, and my labours in the time—a revival at Salt-rock and some other towns.—Account of a hurricane.—An interesting baptismal scene.—My confinement with a fever—and fiery trials.—Organization of the Marion quarterly meeting, and Ohio yearly meeting.—My departure for New-York.—A sudden death and funeral at Wayne, Ohio—return home—trials. . . . . Page 186.

## CHAPTER XIV.

My engagement in a school at Junius, and gloomy state of mind.—Preaching under great depression—At the Benton quarterly meeting in Middlesex, Jan., 1826, my trials are removed suddenly, and the Lord enables me to speak with much freedom.—My brethren set me apart to the work of the ministry, March 5, 1826.—My labours in many towns, and administration of gospel ordinances.—Attendance at a general meeting of the Christian order at Mendon.—Severe temptations in consequence of having imbibed Unitarian principles. Some of the arguments which convinced me of the real unity of the Father and Son. . . . . Page 208.

## CHAPTER XV.

My labours in a revival at Ontario—Holland Purchase yearly meeting in this town.—Particulars of the rise of the first Free-Will Baptist church in Upper Canada.—Interesting conversion and baptism of a sick person.—My labours in different places—reformation at Canandaigua.—An uproar

among the people, occasioned by the kidnapping of Capt. Wm. Morgan, and other circumstances connected with it.—Organization of a church at Canandaigua.—Brother T. Beebe invites me to make his house my home—the invitation accepted.—My journey to the eastern part of the state, in Jan., 1827.—Some account of the Free Communion Baptist denomination.—Baptism of six persons, at sunrise on a winter morning.—My journey to Pennsylvania, and labours till August, 1827.—Yearly meeting at Bethany.—Trials among the brethren, occasioned by the connection of some with Free Masonry—discussion of the subject.—Remarkable appearance of the northern lights. . . . . Page 221.

### CHAPTER XVI.

My first journey to London district, Upper Canada—reformation at London—commencement of a revival at Southwold. . . . . Page 241.

### CHAPTER XVII.

My visit to Scriba, N. Y.—a revival—a church gathered.—My happy state of mind in expectation of immeditate death—exercises concerning Christian perfection. My labours among the churches of the Holland Purchase and Susquehanna yearly meetings—Benton quarterly meeting at Canandaigua, in which Elder J. Fowler renounces Free Masonry. P. 250.

### CHAPTER XVIII.

My second tour to London district, Upper Canada—meetings in the streets at St. Catharines, Hamilton, and Ancaster.—State of our churches in the province. The faithfulness of a sister at London blessed to the conversion of her dying husband—Ordination of brother Huckins.—An aged Christian convinced of the Scriptural baptism.—Visits among the churches of the Bethany and Benton quarterly meetings.—An examination of some of the disclosures of Free Masonry and some facts connected with them—my reflections and trials on this subject.—Holland Purchase yearly meeting at Middlesex—its resolves respecting Masonry. . . . Page 262.

### CHAPTER XIX.

My departure for New-England, with William Van Tuyl—Spafford quarterly meeting at New Berlin. Second session of the Susquehanna yearly meeting—its rise, &c. Particulars of a meeting in the street at Johnstown, N. Y.—opposition.—The Vermont yearly meeting in Oct. 1828. Free Masonry discussed, &c.—Second session of the General Conference.—Our meetings in Maine, New-Hampshire and Vermont—interviews with Dea. T. Colby and Elder J. Woodman, at Sutton,—Our return home. . . . . Page 280.

## CHAPTER XX.

Revival at Canandaigua.—Death of Wm. Van Tuyl—reflections. My labours with the churches of Benton and Ontario quarterly meetings. . . . . Page 297.

## CHAPTER XXI.

My third journey to London district, Upper Canada—Annual conference of the Free Communion Baptists.—Wonderful display of divine grace in the dying hours of a saint at London.—The result of a conference appointed to labour for a union between the Free-Will and Free Communion Baptists in Upper Canada.—My return to New York.—A sudden death by lightning.—Revival in Conesus and Sparta.—Holland Purchase yearly meeting at Eden, 1829. My fourth journey to London district, Upper Canada—revival at Oxford.—My marriage.—The General Conference at Spafford, N. Y.—the revival that followed.—Reformation and opposition in Sempronius.—The baptism of my companion.—Sketches of her experience. . . . . Page 310.

## CHAPTER XXII.

Particulars of my labours from November, 1829, to the close of the year.—Ontario quarterly meeting at Galen, and Benton quarterly meeting at Middlesex—revival in that place.—Second session of the Allegany quarterly meeting—particulars of its rise.—Bethany quarterly meeting at Penfield, and revival that follows.—Journey into Upper Canada.—Progress of the revival at Penfield.—My meeting at the asylum for the poor of Ontario county. Interesting particulars of the revival in Penfield.—Our visit to Scriba and other towns—“Golden bible” or “Book of Mormon”—reflections.—Meetings in many towns.—A horrid murder in Dansville—Allegany and Benton quarterly meetings—An interesting scene at Penfield—Bethany quarterly meeting at Batavia.—Another journey to London district, Upper Canada.—State of our churches in the province—Interview with a preacher who had been excluded from the Calvinistic Baptist for preaching Free-Will Baptist sentiments.—Meetings in different towns in New-York—Ontario and Bethany quarterly meetings at Penfield and Groveland—Holland Purchase yearly meeting at Clarkson in August, 1830—a resolve against Masonry. . . . . Page 335.

## CHAPTER XXIII.

Commencement of our journey to New-England—organization of the Norwich quarterly meeting.—Visits in Vermont and Connecticut.—Reflections at the graves of departed friends—

General Conference in Rhode-Island.—My labours in that state—revival at Greenville.—Our journey to Maine and return to Rhode-Island.—My trials and reflections on the use of instrumental music in the house of God.—My labours in different towns—Visit to a grave-yard and Jews' Synagogue at Newport—reflections—Roman Catholic meeting at Boston, Mass. on Christmas—reflections.—Our return to Maine and labours in this state from Jan., to May, 1831. Journey to Massachusetts, New-Hampshire, and Vermont.—Attendance at the New Durham, Sandwich, and Wheelock quarterly meetings.—New-Hampshire yearly meeting at Lisbon—the remarkable reformation that follows. Meetings in different towns in New-Hampshire.—My labours at Limerick and vicinity in Maine.—Increase of the Holland Purchase yearly meeting in ten years.—Baptism of brother Samuel Beode.	Page 353.
CONCLUSION.	Page 393.

# MEMOIR.



## CHAPTER I.

*My parentage, and other particulars, till my father's removal to N. Y., &c.*

My ancestors were of Jewish origin. My father, David Marks, 2d. was the eldest son of David Marks, 1st. of Burlington, Hartford county, Ct. who was a grandson of Mordecai Marks, a Jew. My mother, Rosanna Merriman, eldest daughter of Chauncey Merriman, of Southington, in the same county, was married to my father at the commencement of the year 1800. They were both members of the Calvinistic Baptist church. After residing in Burlington for five years following their marriage, they removed to the town of Shendaken, Ulster county, N. Y. In the latter town, Nov. 4th, 1805, commenced the journey of my life, (being the fourth child of my parents, one of which number, a sister, aged ten months, had been consigned to the tomb before I had existence.) At this time my mother remarked, with much confidence, that my life would be short. "For," said she, "I believe God, by his holy Spirit, hath impressed it on my mind, that the child shall live before him, as did Samuel anciently; and that in early life the Lord will set him for the defence of the gospel, and call him to do a great, but a short work in the earth." When one year had passed, the dropsy in

the head, considered by physicians incurable, came near terminating my mortal existence. My mother's faith was then shaken in what she had asserted on the day of my birth; but God blessed the use of means, and from the gate of death restored me to health.

One of the first occurrences printed in my recollection, is family prayer. As early as my mind was susceptible of instruction and capable of reflection, the truth, that all must die and appear before God, to account for their actions, was solemnly impressed on my heart. At the age of four years, a sense of death and judgment caused awful feelings to pervade my soul; particularly, one day, when I was alone amusing myself with burning the tow of flax; the dreadful agony of the wicked in hell, represented in the word of God by burning with unquenchable fire, was instantly brought to mind. Looking into the flame, I thought, how exceedingly dreadful even one moment would be in this fierce burning; then turning my eyes toward the heavens, said within myself, how will my soul endure, if yet in sin, at the great judgment day, when God shall appear, and set the world on fire? Finally, I concluded that I would descend into a well when that period should arrive, and going immediately to my mother, told her my resolution. "Ah, my son," said she, "the water will boil, and the earth will burn." Another expedient was suggested. I thought I would hew out a place of retreat in a rock, and there hide myself, closing the entrance. On naming this, she replied, "But the rocks will melt." My sorrows increased; but on reflection I hoped ere that time should come, life might be ended, and my body buried in the earth; so, telling my mother, I hoped by this to escape, she said, "My child, your hope is vain; for the dead will awake and come out of their graves." My last expedient it now appeared would fail; and retiring to a field, my anguish became great, while reflecting that my parents are christians but I am a sinner; tears flowed profusely, and putting my hand on my bosom, I cast my eyes toward heaven, and said, "God be merciful to me a

sinner." Now existence was a burden; the burning of the tow recurred to mind, and I earnestly wished that I was something inanimate, even if it were tow, that I might not feel the vengeance that would fall upon the wicked. Once as my mother laid me down to rest, she said, "Soon, my son, you will exchange the bed for the grave, and your clothes for a winding sheet." Often, after this, when I lay down at night, my bed reminded me of the grave, and the sheets of the grave apparel. About this time, Jeremiah, my eldest brother, then eight years of age, was converted to God, and publicly professed faith in the Redeemer. Serious thoughts of death and judgment continued to exercise my infant powers.

Very solemn feelings were excited in my mind at the age of four years and seven months, by seeing our house wrapped in flames. When the fire was discovered, my parents were at the house of worship, two miles distant, having left me at home with my two elder brothers, Jeremiah and Friend. One of my brothers immediately ran to the meeting, the other to the neighbor's house for assistance. Being much alarmed, I fled unperceived with all possible haste to the adjacent wood, thinking of nothing but to escape the devouring flame. I reached the place of retreat; but while looking on the trees, the recollection of having seen fire spread rapidly in the forest, filled me with fresh alarm. The leaves were just put forth, and though green, the expectation that they too would burn, and the fire be communicated to them by the adjacent fences, induced me to resume my flight. In the meantime, the assembly with my parents had resorted to the flames, and immediately the anxious inquiry was made, "Where is David?" He was not to be found. No one had seen him. An awful thought rushed upon their minds—the flames must have consumed him! My mother, recollecting her former impressions concerning my future life, in anguish of soul, cried out, "O Lord, thou hast deceived me, and I was deceived;" and immediately swooning, she fell to the ground. A thought that the child might yet be alive, induced some of the as-

sembly to search for me; while others endeavored to extinguish the flames, expecting to discover my bones. In my wandering, a path appeared, and deeming the opposite side more safe, as it presented an obstacle to the fire, I quickly passed it, and had followed its windings more than a mile, when one of the company discovered the object of their search. "Your father wishes to see you," said he, and taking me up, carried me, till we came within sight of the smoking ruins of my native home. The people were still employed in throwing water; but on seeing us, they desisted, and my father, with feelings more easily imagined than described, met us, and clasping me in his arms, said, "My son, my son, are you yet alive?" kissed me, and carried me to my mother. She soon recovered from her swoon. Her faith revived—and rejoicing with great joy, they said, "The dead is alive, the lost is found."

By this and other misfortunes, my father lost nearly all his property, and soon after returned to Connecticut, where he resided in the towns of Bristol and Plymouth more than four years. During two years of this time, Jeremiah often led brother Friend and myself to the chamber, barn, or field; and there talked to us of the things of the kingdom, taught us to pray and seek after the Lord. While enjoying these opportunities, my heart was tenderly affected, and serious impressions deepened. But a painful scene quickly followed.

My father journeyed to the western part of New-York. Immediately after his departure, Jeremiah was severely wounded in the foot with an axe; and after a confinement of several weeks, an attack of the typhus fever brought wearisome days, lonely nights, and caused his flesh to waste away. Six days before his death, I went to live with my uncle Marks in Burlington and attend school. Jan. 2, 1813, after my return from school, my uncle told me that my brother was dead. The day before, he sat up several hours, wrote some, and said he thought he should recover; but in the evening, the scene changed. Death had marked him for a victim; and while the sun of life was

setting, he said to my mother, who was alone with him, "I am dying." Immediately she sounded a trumpet, to call assistance; then taking him in her arms, he said, "O that I could see papa once more; but I never shall in this world." Deacon Ward, a neighbor, came in, having heard the alarm. Being much distressed, Jeremiah said, "my pain of body is very great," and once added, he wished that he was dead; but immediately recalled it, saying, "I am wrong; but if it were the will of God, I should be glad to be out of pain." He made affecting remarks concerning his death, and a short time before he expired, said, "O, I fear Friend and David will run a wicked race." After conversing an hour and a half very calmly, he was laid on the bed, and then folding his hands on his bosom, he looked steadfastly towards heaven. They had now thought he would never speak again, when he distinctly said, "Lord Jesus, may I be with thee;" and without a groan or struggle, in one minute and a half, his pulse ceased to beat, and his spirit took flight to that land whence there is no return. Dea. Ward remarked, that he had often been called to attend on death-bed scenes for forty years, but had never witnessed one so much composed as this. Jeremiah was eleven years and six months of age, more than four years older than myself. His body was laid in the grave, the top of which was covered till my father should return. His death greatly affected me, for I loved him tenderly; and when his dying words, 'I fear they will run a wicked race,' recurred, I felt and mourned my loss. No longer could I hear his pious warnings, his affectionate counsel, and never again would he instruct me to call on the name of the Lord. About two months after this, my father having returned, his body was taken up, carried into the meeting-house, and a sermon delivered. Having heard of instances of burial in cases of fits, and that when taken from the earth such had been revived, my childish heart beat high, when I thought it might be thus with my brother. But as the coffin lid was raised, all my hope vanished, and my sorrow returned. That face, once blooming in

health, was now covered with mould, and those eyes, once innocently beaming with affection, were now sunk in their sockets. A deep sense of my own mortality pervaded my soul, and afterward I frequently addressed the throne of grace. But not clearly discerning the things of the kingdom, I often joined in folly with my juvenile companions, by which the Spirit of God was grieved, and my convictions in some measure effaced.

My mother often made observations upon common occurrences, that caused deep and lasting impressions on my mind. Once when she was killing some fowls, their dying struggles excited my sympathy, even to weeping, and I asked why she killed them. "Dear child," said she, "fowls have to die for man, calves have to die for man, sheep have to die for man; but what is more, *Jesus*, the Saviour of the world, has died for man, and soon we must die." At another time, she said, "Have you ever observed the young sapling, how easily you can bend it to the ground?" I answered "Yes." She continued, "Have you also observed that when grown to be a tree, it will not bow, but will break first?" Again I answered "Yes;" and she said, "Learn instruction. Now in the morning of life, thy heart, like the sapling, is tender, and may easily be turned to God; but when inured to crime and hardened by transgression, like the stubborn oak, it will not bow."

When I was nine years old, my father removed to the town of Junius, Seneca county, New-York. The greater part of the time for more than a year after our removal, neglect of eternal things marked my conduct; yet, frequently, after joining my associates in play, such condemnation filled my soul, that I would resolve never more to engage in idle sports. And though the Spirit of God did not entirely forsake me, yet my resolutions were often broken, and these scenes of folly and sin against God were repeated. About this time, my brother Friend was converted to God. Serious impressions again returned. But the attachment to my childish plays and companions continued; and during the winter months,

we appointed one evening in every week for diversion. For this, conscience sharply reproved me; but being unwilling to desist entirely, I proposed that a part of the time should be spent in learning the orthography of words. My proposal was acceded to, but still conscience was not satisfied, and I further proposed that we should commence our school with prayer. Some of my associates, observing they thought it would be well, requested me to address the throne of grace; the request was granted, which so affected me, that I could no longer participate in their vanities; but for a time remained a spectator, and then feeling condemned for this, wholly forsook the meetings. Serious impressions again increased, and the fear that there was no mercy for me, that my case was hopeless, at times brought keen distress. For weeks and months, I visited the place of secret prayer two or three times a day, till discouragement and unbelief prevailed on me, for a time, to desist. As with others, who live in the Wicked One, excuses for procrastination found way to my heart. The hope, that at some future, unknown time, a revival, or some other event would render seeking the Lord less difficult, made me again indifferent.



## CHAPTER II.

*An account of my conversion, with some other particulars, till my connection with the Free-Will Baptists.*

IN the autumn of 1816, when I was nearly eleven years old, an alarming occurrence loudly called my attention. While riding alone through a wood but a little distance from home, my life was much endangered by a sudden fall from the horse. Instantly the query rushed upon me, as if a voice from heaven had spoken and said, "Had your life here closed, where would your soul have been now?" Conscience answered, "It would have been in hell." I stood astonished and amazed. The recollection of past life,

of broken promises, and of the many times I had prayed, as I thought, earnestly, without finding relief, rushed upon me like a flood. The anguish of my soul was great, and tears gushed from my eyes. In vain did I regret my existence; in vain did I envy the reptiles of the earth their state. Having been taught that a part of mankind were elected to salvation and the rest passed by, with great bitterness, the exclamation burst from my bosom, "I am a reprobate; there is no mercy for me." Now did the sorrows of death compass me about, and the pains of hell got hold of me. Despair bound my soul with its cruel fetters. Nature itself wore a solemn gloom, and even the trees seemed to mourn, and the heavens to frown. Every ray of hope was gone, and the anguish of my soul was insupportable. "What shall I do? what shall I do?" was my cry; then a thought rushed into my mind, which in some measure relieved me. 'Peradventure God can, and will have mercy. Christ died for sinners, why not for me? If hell must be my portion, and I must finally perish, I will perish pleading for mercy.' But now, the fate of former promises occurred to my mind; for in the hour of temptation my feelings had changed, and my strongest resolutions had failed. What security had I, that this resolution should not, in like manner fail? I felt jealous of my own heart; and this seemed an awful moment, on which my eternal destiny was poised. It appeared to me that heaven or hell, depended on the keeping, or not keeping of this resolution. And I felt unwilling to leave myself the least liberty for its violation, lest this dread liberty should be used to my eternal ruin. So falling upon my knees, and raising my hand toward heaven, I made oath unto God, saying, "*As long as thou shalt give me life and ability, like Daniel, I will kneel and pray to thee thrice in a day, even though my years should be lengthened to threescore and ten, and hell be my doom at last.*" I arose; my tears ceased; distress and anxiety were fled; and though the darkness of night veiled the earth, yet nature assumed a new aspect. All that met my sight, praised God, and my heart was constrained to join

the theme. Setting out for home, a sudden rustling among the trees reminded me that those forests were inhabited by beasts of prey; but it excited no timidity as usual, neither did it cause me to make haste; and now, for the first time, I was willing to die. Something whispered, ‘How is this? you are not a christian.’ ‘True,’ was my reply, ‘but the Judge of all the earth will do right.’ Such a sense of his justice and goodness filled my soul, that with sweet composure, I felt to commit my all to him, and thus was quiet from fear of evil.

Now, to fulfil my oath required no effort, for it seemed that my eternal destiny depended upon its performance. My constant prayer was, that my soul might be born of the Spirit; but reflections on my past life, the just and holy nature of God, who cannot look on sin with the least allowance, no longer caused my heart to feel condemnation for sin, or to dread his vengeance. I read the threatenings of God’s word, they moved me not. I brought to view the pains of hell, my soul rejoiced and was happy. This seemed to me very wrong, and thought I, christians may rejoice, but not sinners. I was now distressed with fears that a state of insensibility was taking possession of my heart; for I labored to feel again my former load of guilt, and constantly prayed that conviction might return, but in vain. Heaven seemed deaf to my entreaties; and while thus praying, my heart seemed so hard, that dreadful fears seized me, lest conviction had ceased for ever; yet so sacred appeared my oath, that not the least temptation to violate it troubled my thoughts. Once when bowed before the Lord in secret, all recollections except of the solemn vow, fled from my memory; and not an idea or a word occurring to mind, the fearful expectation was excited, that I should be compelled to rise without offering a single petition to Heaven. But finally the words of the publican, “God be merciful to me a sinner,” came to my recollection, and were as soon repeated. Then I arose and returned, weeping, because of the hardness of my heart. Again, while praying, I used every effort to picture to my

view the horrors of the burning world, and bring to my soul, a feeling sense of the agonizing pains of the damned; but instead of this, my soul was filled with joy, and the exclamation, "Glory to God!" burst from my lips. Then, for the first time, the thought was suggested, that possibly God had already forgiven all.

Though my opportunity at school had been small, I had fortunately succeeded in learning to read a little, yet not without spelling many of the words. My anxiety to become acquainted with the scriptures, was very great. Yet, as my parents were poor and in a new country, we had to endure many privations. Generally, labor occupied all my time during the day, and it being difficult for us to obtain candles, I resorted to the expedient of climbing trees to procure the bark of the hickory, which burns with much flame; and by the light of this fire, I commenced reading the Bible, with anxious interest and a prayerful heart, frequently continuing my studies two or three hours after the family had retired to rest. As my acquaintance with the experience and evidences of the christian increased, the conviction gradually settled in my mind, after an examination of my own heart, that one as poor and unworthy as myself, might claim the rich and precious promises of the gospel. Then again doubts and fears pained me, lest I should build upon a false hope, and finally perish. My prayer to God was, "If I have received remission of sins, grant unto me an evidence of the same, and forbid that I should trust in any thing short of that effectual change, which alone can prepare the soul for the pure joys of the heavenly world." My mind continued thus exercised in supplication,\* until, though slow of heart to believe, a partial witness of having experienced regeneration, gladdened my heart, and caused me to exclaim, with the angels "o'er Judah's hallowed plain," "Glory to God in the highest; on earth peace, and good will toward men."

The period from my consecrating myself unto God by oath till this time, was eighteen months. Soon after, in a conference meeting of the Calvinistic Baptists, I arose for the first time, repeated a hymn that

rested with some weight on my mind, and then sat down. Some were surprised, for as yet, nothing had escaped my lips, respecting my state of mind. The deacon asked me if I had experienced a change of heart. I was embarrassed, fearing to say that I had, or had not; but after a short pause, I answered, "I do not know." He then remarked, that he had observed many in childhood, commence apparently a religious course; but that it had given him little satisfaction, as they had generally turned to the world in a short time, and when arrived at manhood, they have become the worst of men. His words sunk deep into my heart, and, with my own trials and fears, shook my confidence. Doubts, like a flood, rushed again upon me; for I thought, were I a christian, surely they would take me by the hand and gently lead me in the way. But, being unwilling to give up heaven, I continued more fervent in prayer, constantly asking of the Lord wisdom, patience and humility, beseeching him to keep me from deception and false hopes. Heaven lent a gracious ear, and instead of sinking under trials, my faith was increased, and my hope so confirmed, that not a doubt remained. And I thought frequently, though the world should dispute, I could but believe, Heaven had bestowed the "pearl of great price." When a few weeks had passed, I arose in a meeting, after hearing the sermon, and confessed the grace of God, declaring my conviction, that by the same, my soul had been 'redeemed from among men.' Returning home, great peace gladdened my heart. My faith became more settled, and, at times, my joy seemed to be full. I had always supposed that a change of heart was accompanied with some outward wonder; that the Saviour or an angel would appear in the heavens; or some sudden shock, as of electricity, would for an instant cause pain of body. And when Jesus in a still small voice, removed my guilt and filled my soul with peace and joy, experience was so opposite to my expectation, that it often seemed impossible, that it could be a saving change, which thus caused me to rejoice and love the humble saints.

One rule given in the word of God, whereby we may know, that we have passed from death unto life, is, *love to the brethren*. This witness is plain; and when we have certain evidence that our attachment to the saints is peculiar to their christian character, and proportionate to the degree of holiness they possess, then we may be sure that we have been accepted of the Lord. The christian need not remain in doubts, darkness and tempests, but may come to the faith of assurance; not by waiting for God to work miracles for his confirmation, but by searching the scripture evidences, proving his own heart, and constantly bearing the cross. When Naaman, the Syrian, came to the Prophet of Israel, he supposed that some great thing would be wrought visibly, to effect a cure of his leprosy. Thus, doubtless, many have looked that regeneration should effect some change in nature, or that some visible wonder, rather than submission of heart and reconciliation to God, should give them evidence of salvation. And when a silent voice has removed their burden, and composure of soul, with love to God and his people, has succeeded, they have passed the time of their conversion without a witness of the same; and though unable to find their former convictions and condemnation, they have neglected to take the cross or embrace the promises, and thus for years, have walked in darkness, not knowing whither they went. Would such diligently search the scriptures, examine their hearts and try their spirit, they would learn the nature and witness of a saving change, and thereby know, as well as Paul, "If their earthly house of this tabernacle were dissolved, they have a building of God, a house not made with hands, eternal in the heavens;" and instead of continuing babes in knowledge, they would grow to the stature of men and women in Christ Jesus.

No revival marked the period of my conversion and public profession of the same. Professors were greatly at ease in Zion, and scorn, contempt, and derision were heaped upon me. However, it affected me little, for the applause and glory of the world appeared as vanity of vanities; "All flesh seemed as

grass and the flower of grass;" but the approbation of God, as a treasure that endureth for ever. Though opposition and persecution from nearly all were combined to discourage me; yet the Lord gave grace and strength equal to my day, and enabled me in all places, as opportunity presented, to bear the cross and testify to the truth. In the public assembly, even when there was no liberty given, feeling the Lord required it, I was frequent in my testimonies. For this, many thought me forward, but in no other way could I have a conscience void of offence toward God and man.

In the fall of the year 1818, upon relating my experience to the Calvinistic Baptist church in Junius, they received me as a candidate for baptism; but as it was then evening, rainy, and the water two miles distant, through woods, they deferred its performance till the next covenant meeting. At the appointed time, I attended with a change of raiment; but here unexpected trials came upon me. The elder being unable to attend, in consequence of illness, a licensed preacher of Junius church, spoke to the people. I was not only disappointed, in not being baptized, but not a member of the church spoke a word of comfort to me, or even asked of my welfare. Had I not been a child, weak and inexperienced, perhaps this coldness would not have been noticed: but it touched a tender cord. I returned home much depressed in spirit, feeling as though I had no one to encourage or lead me in the way of duty. But the Lord was my helper, and God was my refuge; his arm upheld me, and he turned my sorrow into rejoicing. After this, I continued to attend their covenant meetings, in which they practised speaking to each member of the church, but gave no liberty to others. Believing the command, to be baptized, still obligatory, and feeling anxious to walk in the path of obedience, twice, at different periods, I spoke without liberty, at the close of the meeting, and renewed my request for baptism; but received no direct answer. None of the members pretended even to speak to me, and the same coldness was constantly manifested on all occasions.

The cause, I knew not; but it finally worked for my good, as it taught me, that in the Rock of ages alone should be my trust and my strength.

My parents, believing the ministry would be the great work of my life, and that a collegiate course of study was a necessary preparation, concluded to place me in a free school, as they themselves were unable to defray the consequent expense. Having heard that in Providence, R. I., provisions were made for educating the indigent, in compliance with the wishes of my parents, I left home alone at the age of thirteen, to travel on foot, among strangers, the distance of 368 miles, expecting to be absent five or six years. My heavenly Father provided me friends. Strangers, when they learned the object of my journey, were very kind, often bestowing a little money to defray my expenses: sometimes they would weep, and frequently express much surprise upon seeing a child alone, so far from home. At times, while thinking of my friends beneath the parental roof, lonely and solitary feelings weighed down my spirit; yet the Lord of Hosts was my Comforter. He dispersed the gloom, by pouring heavenly consolation into my bosom. Frequent opportunities of riding, in a great measure, relieved the tediousness of the journey. In twelve days, I reached Providence, and was kindly received by Mr. Messers, President of the College, to whom I delivered a letter from my parents. After a stay of two days, he informed me that tuition would be free, but no provision was made for board and clothing; and advised me to go to an Institution in Mass. where he thought a reception would be afforded, agreeable to my wishes. He offered me a letter of introduction to the Directors of that Institution, but the fear, that admission would not be granted, and an expectation, that equal privileges might be enjoyed nearer home, in Hamilton, N. York, where a free school was soon to be established, induced me to return homeward. My little heart was not free from trial and temptation. While travelling one evening near Albany, I came to a toll bridge, and all around being silent, the following suggestions were presented.

" You are now a child, in a land of strangers, without sufficient money to bear your expenses to your parents; you can climb this gate, pass over the bridge, without harming it, and thus save a little, that will do you good, without injury to any one." With these views, I passed over the gate, when feelings of guilt and condemnation so burdened me, that I turned aside to a retired place, and there laid my case before the Lord, beseeching him to lead me in the path of duty, and keep me from sinning against him. Feeling an impression to return, and like an honest child, pay for crossing the bridge, I sincerely wished myself the other side of the gate. Thinking the deed must be undone, and not wishing it to be known, I concluded to climb the gate, and then request to have it opened for my passage: but while in the act of getting over, a woman heard me, and coming to the door, much to my alarm, exclaimed, " What! are you climbing the gate?" Trembling, I related to her my situation, the struggle of my mind with regard to duty, and my wish to pay the toll. Laughing heartily, she replied, " Ah, dear child, you may go free, I will receive nothing, and may blessings follow you." She then opened the gate, when, with a light heart and an approving conscience, I continued my journey, and reached home, after an absence of twenty-five days.

Passages were so frequently given me in stages and in other carriages, that not more than one third of this journey was performed on foot. And with few exceptions, those persons with whom I tarried and received of their liberality, would accept no recompense; but generally conversed familiarly with me, and asked me to pray with them. In compliance with their invitations, my soul was often blessed and made to rejoice. After my return, the information that none could be freely educated in Hamilton without bail, that should be accountable for the expense, in case they should ever preach any other doctrine than that believed by the C. Baptists, induced me to relinquish the idea of pursuing a course of literary study; and from the scriptures, I have since become fully satisfied,

ed, that without it, one called of God, may be a useful minister.

I continued to attend the Baptist covenant meetings, and was treated with the same studied coldness as before. Six months had passed, since the church received me as a candidate for baptism, and still all was silence on the subject. As yet, the vote of fellowship had neither been recalled nor disannulled. And a sense of the solemn duty lay so heavily on my mind, that I again renewed the request, in case they still believed me a fit subject; and if not, I desired them to let me know it. They now discussed the subject; and observed, that when I was received, a part of the church only was present, consequently, the absent members were unacquainted with my experience; and added, that some of those, who did receive me, on consideration, had changed their minds. Being requested, I again related my experience, and my present exercises. They wished to know my sentiments, concerning particular and unconditional election, and communion, as believed and practised by them. I told them, it was a doubt in my mind, whether those views were agreeable to the scriptures. The whole church, with one exception, voted they were not satisfied with my experience, and could not receive me. Trials now pressed heavily upon me, and I felt like a lone and friendless child. Something whispered, "What folly to think you are a christian, when men of piety and experience disown you. You are but a child, and do you know more than the whole church?" My temptations were very great. But to the Lord only could I go; and had he not granted succour, by especially manifesting himself, despondence would have discouraged me, and that, perhaps, for ever. My oath was sacred; and its performance diligently attended. The grace of God was sufficient for me, and if ever the consolation of his Spirit gladdened my heart, it did in those days. My peace became like a river, and wintry trials gave place to the cheering joys of spring and summer. I attended meetings with different denominations, particularly the Methodist, and oft times had happy seasons, feel-

ing my spiritual strength renewed. But their sentiments not being in every particular congenial with my own, I could not find that my home was with them.

In the month of July, 1819, Elder Zabulon Dean, and his companion, having heard of my situation, and feeling interested, sent an appointment to our neighborhood; and came thirty miles, accompanied by brother Samuel Wire, then an unordained preacher, Deacon C., and brother S. They were all Free-Will Baptists, and the first of whom I had any knowledge. On Saturday, July 10th, I met with them, learned their sentiments, spirit and humility; which so well accorded with my own views and feelings, that desiring to be baptized, I related to them my experience and sentiments, also the manner in which my application to unite with the Baptist church had been received and afterwards rejected. They expressed satisfaction with my experience, approved of my sentiments, and the next day, being the Sabbath, a meeting was appointed for preaching and examination, at the house where the Baptist church usually met for worship. They having been invited to attend, were generally present, with a large concourse of people. After sermon, being requested, I stood upon a bench, and again related the dealings of the Lord with me. Elder Dean requested the church to state the reason why they did not receive me. After a space of silence, one of the members answered, that it had been understood the child was disobedient to his parents. This report to me was new; but on being traced to its source in presence of the assembly, it was manifest, that it had originated in misunderstanding; and as it was contradicted by my parents and others, Elder Dean still called, not only on the church, but on the whole assembly, to show if they knew any reason that should debar me from the privileges of the house of God; and if not, charged them for ever to hold their peace. Nothing more being said, the assembly resorted to the water. To me, this was a long desired and pleasant hour. When led into the stream, feeling impressed to address the people, I turned and de-

clared to them my weariness of transgression, and my determination, through grace, for ever to forsake all sin, the way of the wicked, and to travel the narrow way to the city of God. After earnestly soliciting those of my age, and all sinners to begin with me to seek a better world, I assured them if they would not, I must leave them for ever; and called heaven and earth, the assembly, and even the water in which I stood, to record my separation from the world, and to witness against me in the judgment day, if I should ever forsake the Lord; then, having been laid in the baptismal grave and raised again, I went on my way rejoicing.

On the 17th of the same month, I attended the Benton Quarterly Meeting of the Free-Will Baptists, in the town of Phelps, eighteen miles from my father's, and was there received a member of the church in that place. Five were baptized, communion and washing feet attended to, and a profitable season was enjoyed. After this, Elder Dean and brother Wire frequently preached in Junius, and a good reformation followed their labors; in which some of my former persecutors were converted to the faith of the gospel. In the ensuing autumn, brother Wire was ordained. He and Elder Dean baptized fifteen in Junius, who united with the church in Phelps; but in January following, they were dismissed and acknowledged a church in Junius, taking the scriptures for their only rule of faith and practice. Being absent at the time of its organization, I did not become one of its members till the ensuing Spring. This church walked in gospel order several months, and enjoyed many happy seasons. But the summer of prosperity passed, and the winter of adversity succeeded. New and unexpected trials brought heaviness and mourning. Seven or eight, who first united and were well engaged, soon turned aside after Satan and walked no more with us. Iniquity abounding, the love of some waxed cold. Every feeling of my soul was pained, when those with whom I had taken sweet counsel, thus wounded the innocent cause of Jesus and brought it into reproach. But while our number decreased by

excommunications, the Lord more than supplied the vacancies by adding to the church of such as should be saved. Determined, by the help of God, to walk in the truth and keep all the commandments, I embraced every opportunity of attending meetings of worship; when generally my spirit was pressed within me to warn the wicked of the necessity of a preparation to meet God; and I seldom remained silent, as this brought condemnation.



### CHAPTER III.

*Call to the ministry, and the particulars of my exercises  
and gospel labors for three months.*

Nov. 4, 1820, completed my fifteenth year. On this day, going alone into a wood on a high hill, while the rain was descending, I fell upon the ground, and formally dedicated myself anew to God, promising faithfulness and full submission to his will. In this dedication, casting my eyes upon the surrounding country, I had a view of the gospel harvest, and felt the first serious impression, that duty would yet call me to labor therein.

On Jan. 1, 1821, having been solicited by Elder Dean, I left home and went to Benton and Milo, where a good revival was progressing; and there attended several meetings with the elder, generally giving an exhortation after sermon. In several conference meetings with the converts, we enjoyed refreshing seasons. Thus three weeks quickly passed, when my parents, meeting me at the Benton Quarterly Meeting, in Phelps, desired my immediate return. Elders Dean and Fowler, after some entreaty, obtained their leave for my attendance at an extra quarterly meeting in Ontario. My parents gave me liberty to accompany Elder Dean to several other places also, provided I should first return with them. Accordingly I returned home, and after a stay of two days, I left on Wednesday for Ontario, forty miles

distant. A deep snow had fallen, which was much drifted, and the weather was extremely cold, insomuch that few ventured from their firesides. After wading through the snow thirteen miles, and suffering considerably, I found my toes were frozen, and consequently proceeded no farther till the next day.\* Arriving at Ontario, I was glad to meet Elders Dean and Fowler. At this meeting some refreshing was enjoyed, and it pleased the Lord to give me freedom while speaking in his name. After its close, Elder Dean took me with him to Benton, Milo, and Poultney. In the latter place, the power of God was manifest in our meeting. One cried aloud for mercy, and soon after professed to find pardon. Others were seriously affected, but suffered the enemy to catch away the seed that was sown in their hearts.

Returning to Benton, I tarried certain days, and attended a few meetings. During this period, one day when the rain and snow were descending on the earth, while at the house of Elder Dean, I felt the first direct impulse as if from Heaven, '*Go thou and preach the gospel.*' Every surrounding object now assumed a mournful aspect; and retiring immediately to a wood on the shore of Seneca lake, half a mile from any house, I cast myself upon the beach, where the restless waves uttered a hoarse murmur on one side, and the bleak winds rustled in the forest on the other. Raising a tearful eye to Heaven, I exclaimed, 'O my God, is this truly from thee? and must I, an ignorant child, go and preach thy gospel?' After weeping awhile upon the ground, I arose and queried thus with myself; 'Can it be, that God will pass by the learned, the wise, the experienced, and choose a child of fifteen years to preach the gospel?' When about to answer in the negative, I cast my eyes eastward as I arose, and in an instant, by impression, saw myself a friendless child, running to and fro in the earth to warn the wicked of their danger. I had resolved to obey, when convinced God required any thing at my hand, whatever consequences might ensue.

---

\*Afterwards, I heard of nine persons, who, on this day, were frozen to death at different places in this country.

From these impressions, I began to gather that God would put me into his vineyard, and that the time was at hand. A view of leaving parental care, the society of home, of wandering in a land of strangers, while yet but a child, of facing the bleak storms and enduring the fatigues of journeying oft, and of the trials and persecutions that awaited me, now rushed upon my soul, overpowered my feelings, and constrained me to unite with the winds and waves in breaking the reign of silence. After this burst of grief had a little abated, I said, ‘Lord, I am a child, how can I preach?’ and walking over the water on a fallen tree, I gazed therein, and thought, how pleasant would be a watery tomb, if it might hide me from a life of exile. A sweet voice whispered, “My grace is sufficient for thee. Out of the mouths of babes and sucklings, I have perfected praise.” Duty was made plain; I consented to walk in the path of obedience, and peace of soul ensued.

On my return to Junius, finding my parents unwilling to give me permission to leave them again, I related to them my exercise of mind, and impression of the duty God required of me; and added, if they thought it would be right to keep me at home, they would be accountable, and my conscience would be clear in the sight of Heaven. They thought they should be justifiable in thus doing, and told me my labor was so much needed, they could not spare me. I returned to my former avocations, but nature seemed clothed with solemnity: the concerns of earth seemed of little moment; the hapless children of men, sinking to wo by unbelief, were constantly presented to my view. Day and night I wept and mourned for them at mercy’s altar. Sleep often fled my pillow, while it was bedewed with tears.

One evening, after retiring to rest, a sense of the state of the wicked rolled upon my mind; and a little after the midnight hour, I retired to the lonely forest, and there prostrated myself on the cold snow. Duty called me to go out into the world, and warn my fellow creatures to flee from the wrath to come; to proclaim the glad tidings of salvation, “the acceptable

year of the Lord, and the day of vengeance of our God." Again, a view of the storms of opposition and persecution that awaited me, was suddenly presented, together with the painful scene of leaving the tender care of those dear parents, who from the days of infancy had guided the steps of my childhood, and checked its waywardness. My beloved brothers and dear sister clung to my affections. I recollect my scanty education, having enjoyed the advantages of a school only ten months; and had to reflect on my situation, destitute even of convenient raiment. I thought, surely men will despise my youth as well as my counsel, and the truth will be disgraced. Yet the path, in which God was calling me to walk, was made plain; and in obedience alone was peace. Clay had been used to open the eyes of the blind, and the power of God was still the same. Resigning myself to his will, my heart was encouraged, and I desired the Lord to open the way, that my whole time might be devoted to warn the unconverted, and point them to the Lamb of God: and I believed that I should bear patiently their abuse, contempt, and reproach. These exercises of mind continued and increased, while sorrow was depicted on my countenance. In my sleeping and waking moments, I felt that the blood of souls would be required at my hand, and that 'wo' would be mine, if I preach-not the gospel.

One day while cutting trees in the wood, I became almost lost to all sense of my labor, and frequently sat down, and wept for the miseries that awaited the ungodly. My father observing this, called me to the house. Endeavouring to conceal my grief, I obeyed his call without any suspicion of his motive. Giving me a chair, he asked me to sit down. This unusual manner excited my surprise; I observed both *his* countenance and my *mother's* were sad, and they appeared to have been weeping. With an agitated voice, my father said tenderly, "My son, why have you been weeping?" Till now, I had not thought my grief had been discovered; but after a pause, I answered: "The Lord is calling me to warn poor perishing sinners of their danger; but I cannot go: for

my parents are unwilling." They burst into tears, and my father said, "My son, you may go. For sometime we have felt we were like Pharaoh, who would not let the children of Israel go to worship God in the wilderness. We give you your time, and will no longer detain you." My feelings were overpowered. Our tears mingled together, and I thanked God.

At this time a great revival was progressing in Brutus and Camillus, twenty miles from Junius. Feeling anxious to see this work, and labor in it according to my ability, I left home, walked fifteen miles to Brutus, and tarried the night among strangers, who were kind. The next day, being the Sabbath, I inquired for a meeting in the reformation; and, understanding Elder E. Shaw would preach and baptize about four miles from the place of my lodging, I went to his meeting, and sat down, a little stranger, in the assembly. I knew no difference among christians, still I closely watched all that passed, felt much interested, and thought the countenances of the people showed who among them were the followers of the Lamb. After preaching, several spoke of the things God had done for them, and it seemed that I was in my father's family. Standing upon a bench in order to see the assembly, I exhorted them a few moments, and remarked, that as the Antediluvians were disobedient, while the ark was preparing, and the flood destroyed them; so if they in this reformation, and in this life, were indifferent, the Lord would send a storm of fire, and destroy them in like manner. I enjoyed much freedom, and it pleased the Lord to touch the assembly. After meeting, many spoke with me, invited me to their houses, and to attend different meetings; so that I no more felt as a stranger or wanted an open door. At the conclusion, Elder Shaw baptized eleven, who came out of the stream, apparently very happy, and some of them shouted for joy. The evening was spent in a prayer meeting that continued nearly all night, in which three professed to be converted.

Several days following were spent in Brutus, attending prayer, conference, and preaching meetings;

and in visiting families. I embraced every opportunity of testifying to all, small and great, rich and poor, both publicly and from house to house, repentance toward God and faith in our Lord Jesus Christ. Some were awakened, and professed to obtain reconciliation with God. In one of my visits at a public house, I desired to pray with the family, but was denied; then I requested the privilege of praying in the bar-room, where the traveller is allowed to swear without asking leave, but this also was denied. Reflecting that the street was free, and observing there would be liberty there, I went out and kneeled down before the house, and besought the Lord to have mercy on this family. In the meantime, I was afterward informed, the landlord took a horse-whip, and came out to drive me away from prayer, and whip me from the place; but meeting a young man of the Presbyterian church at his door, who had just commenced preaching, he seized him by the collar, and said, "You rascal, why have you sent that boy here to pray?" The young man replied, "I have not: God sent him." Before the dispute ended, I was visiting other families. Still the revival passed, and this family took not warning to forsake their sins, neither shared they in the work.

In that part of Brutus called Jerico, a certain young man, while I was exhorting him to repentance, swore very wickedly, for which, I told him, he must give account to God. He raised his axe, and bid me, "Be gone," swearing if I said any more, he would throw it at my head. Turning to go away, I replied, "Remember for all these things, God will bring thee into judgment." He appeared angry, and casting down his axe, took up a stick of wood with both hands, and threw at me. I was then about a rod from him, and immediately stopped in order to suffer patiently the effects of his wrath, hoping that conviction might fasten on his heart. The stick passed just over my head; he threw a second, that passed behind me; a third, which only touched my leg; a fourth, that just missed me. It really seemed the Lord was my defence. Not satisfied with these at-

tempts at abuse, he came with a loaded horse-whip, and gave me a severe blow, which caused exquisite pain, and left its mark for two weeks. His father, with some others, stopped him, and prevented any further violence. Proceeding a little distance on my way, I felt grieved at his awful situation, and prayed God to have mercy on his soul. While on my knees, the young man passed by, and swearing very wickedly, loaded me with curses.

In the latter part of my stay in these regions, I went into Camillus, and attended several meetings in the village of Elbridge; where the revival was progressing powerfully; and visited considerably from house to house, praying with the mourners and exhorting them to resign every thing for Jesus' sake. In the family of a certain lawyer, whither I had been invited, I enjoyed much freedom in conversation and prayer. One of the daughters was awakened to seek the "pearl of great price." Shortly afterward, her father told me that she had become discouraged, and invited me to call again. I complied with his request, and again prayed with her, and she again renewed her covenant. Soon after this, she was converted, and publicly professed faith in Christ. Within the circle of my visits, was the family of a respectable merchant, who himself was a lover of religion; but his companion was opposed to the revival. I requested liberty to pray, which was granted; and my poor heart felt encouraged, when, as I arose, the lady of the house appeared in tears. After adding a few words of exhortation, I went out; the merchant following, spake affectionately to me, and left a half dollar in my hand. Soon after, in compliance with his request, I visited them a second time, and prayed with his companion; who again seemed affected, but not fully persuaded to embrace Christ. Alas! how many wait for a convenient season, to their own destruction.

In the east part of Camillus, I attended several meetings with Elder O. E. Morrill; and passed through some severe trials, and spent many solitary hours, feeling like a lonely stranger in the earth, often

weeping till my eyes were sore. Persecution met me on almost every hand; some said, the lad ought to be whipped home, &c. At an evening meeting, where Elder Morrill preached, I spoke in exhortation. After its close, no one inviting me to a lodging, I was left alone in the house. But soon after, Eld. Morrill kindly inquired for me, returned, and took me to the place where he tarried. The grief and discouragement that overcame me, touched his heart; and taking me into his lap, as he would a child, he spoke words of consolation that gave me relief. I enjoyed much satisfaction in the revival in these towns; and though severe trials at times afflicted my soul, still my faith was confirmed, that duty called me to labour in the vineyard of the Lord; and my heart was encouraged by the success with which God blessed my feeble endeavours in the awakening and conversion of a few.

If I mistake not, it was calculated, that in Brutus, Camillus, and the adjacent towns, six or seven hundred professed to pass from death unto life. In this work, I laboured about one month and attended forty-four meetings; but did not confine myself to a text, or pretend to sermonize. When about to return home, I was much interested at Treat settlement, with Moses Manrow, a lad of about fifteen years. He exhibited much talent in public speaking, for one of his age; appeared humble, and desired to travel with me. The proposal was pleasing, for I believed he would make a good yoke fellow in the gospel; and being admitted as a companion, on the 17th of April, 1821, he accompanied me on my return to my parents.



## CHAPTER IV.

*Particulars of a three months' journey to Holland Purchase.*

A WEEK soon passed in the society of the family circle, and its enjoyment was sweet to my soul. Dur-

ing this period, my mother conversed and advised much with me on such subjects as she thought would be useful; a presentiment seeming fixed in her mind, that she was enjoying the last opportunity she should ever have, to bestow her counsel. Her words sunk deep into my heart, and, with thankfulness, I blessed God for a pious and affectionate mother. The passing moments seemed precious, while I listened to the sweet accents that fell from her lips, and endeavoured to treasure up the instruction she was giving me. Home was pleasant; but the time was at hand that required my departure. As my former travels had been confined to a few towns in the vicinity of Junius, I had scarcely experienced a parting with my dear parents and relatives; and while passing through the gloomy hour of trial, had fondly anticipated meeting them again soon, when their kindness should soothe my sorrow. But now the scene was to be changed. The time was come, that I must go to a distant part of the land, wherever God's spirit should direct, or Zion's need require, expecting several months would elapse before I should behold their countenances again, or know of their welfare. The reflection, that ere my return, death might lessen the number of the family circle, caused me to feel the strength of the ties that bound them to my soul; and though I knew I loved them, yet till now, I did not know how strong, nor how fervently.

The church in Junius had given me a letter of commendation; and the morning of April 26, was appointed for my departure. It dawned a beautiful morning; but grief sat heavy on our hearts. Together we bowed at the altar of mercy, where oft times in days that are past, we had felt the consolations of Heaven, and had been united to each other by ties stronger than those of natural affection. My mother, with a trembling voice, called on the name of the Lord; and fervently entreated, that his preserving power and choice blessings might attend her beloved son, just going from her care, perhaps for ever. Often she had prayed for me; and bitter now was the thought, that this might be the last time I should ever hear her supplications

in my behalf. The moment of separation had come; and giving my brothers and sister the parting hand, I passed from the parental roof. My parents followed me to the corner of the house. The weeping father then took me by the hand, and in a faltering voice, said, "Whenever you wish to return, my house shall be your home. God bless you, my son. Farewell." The tender mother then giving me a dollar to bear my expenses, grasped my hand; she pressed it affectionately; and on casting a look at her features, I saw they were convulsed; the big swelling tears rolling fast from her eyes, betrayed the conflict in her bosom. Her chin quivered, her lips moved, and she faintly articulated, "Adieu, my child, adieu. The Lord go with thee!" My spirit almost failed within me, while I witnessed their agonizing emotions. Bidding them farewell, I sighed adieu, again and again. But O, the feelings of my heart! Where am I going? Into the wide world; to face its frowns, endure its taunts and vile reproaches, as once my Master did. But, "it is enough that the servant be as his lord." Coming to a rise of ground, in sight of my father's house, I turned to view once more the beloved forms of those dear parents, and cast on them my last look. They were standing where we parted, apparently weeping, and following with their eyes the departing child, as though anxious to catch the last glimpse. The mother's face was somewhat bowed down, and the sight touched again every tender feeling, awakening all my sympathy, till, in addition to my own, their sorrow became my sorrow. I gave another look, thinking perhaps it was the last; then sighed farewell. The places where I had passed the scenes of childhood, now met my sight; and seemed bound to my affections by a thousand tender associations. But while grief was almost bursting my heart; the sweet promise of Christ, contained in Mark 10:29,30, dropped as if from heaven into my soul; "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a hundred fold now, in this time, houses, and brethren, and

sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." My mourning was now turned into rejoicing, and my tears into songs of praise.

After walking twenty-one miles, in company with the lad before mentioned, we found entertainment for the night a few miles south of Geneva, with a Congregationalist family, who were kind. In the morning we proceeded to Benton; and there visited from house to house, conversing with all, as opportunity presented, upon the importance and necessity of a speedy preparation to meet God. A young man at a tavern, whom I thus counselled, scoffed at me, and ridiculed the religion of Jesus. My soul was pained within me; and falling on my knees, I besought the Lord to touch the heart of this young man by his Spirit; give him to see the aggravated nature of his transgressions, and to feel his need of the Saviour. While thus supplicating the mercy of Heaven, the young man continued to talk in a loud tone of voice, and finally asked me to take some tobacco. His mother, a professor, was present, but reproved not his vanity; yet reprimanded me severely, for going about, talking to people older than myself. After justifying my practice, by telling her I believed the Lord required it at my hand, she closed the conversation with a remark too vulgar to name. Taking leave of them with a sorrowful heart, I went on my way, sighing for the evil done by professors, who are destitute of the mind that was in Christ Jesus. Their conduct strengthens the hands of the wicked, and causes Zion to mourn and languish. They enter not into the kingdom themselves, and them that would enter in, they hinder.

April 29, being the Sabbath, we attended meeting with Elder Dean, in Milo; in which I spake a few minutes under considerable embarrassment; and afterward retired to a wood much depressed in spirit, and sorely pained with doubts and fears, lest I had mistaken the path of duty in attempting to labor in Zion. Returning to the house of a friend, and finding no relief, I determined to fast and pray. In do-

ing this, all doubts and gloom were dispersed, and my heart was encouraged to continue in the work of the Lord.

Tuesday, May 1, I held a meeting at the hour of ten; the school house was crowded, the audience attentive and solemn, and it was a season of refreshing to my soul. Meeting an assembly at the house of Deacon Knapp, in Wayne, I spake from this text, "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." M. Manrow was still with me, and gave an exhortation. The Holy Spirit touched the hearts of some, and many wept. Thursday, in a meeting on the east side of Crooked lake, the Lord was with me, and his spirit attended the word. After this, crossing the lake near Bluff Point, and walking a few miles into Poultney, I spake to an assembly; but to me, it was a barren season, and the language of my heart was 'how can I preach the gospel to a hardhearted and gainsaying people.' Finding an answer, "my grace is sufficient for thee," we proceeded to Praatstown. But no door being open for meeting, we went to the north part of Poultney, and there spoke the word to a few, who heard with candor.

Saturday, May 5, I went to Jerusalem, and gave out appointments for the next day. Sabbath morning, at the hour of nine, we met for worship on the west hill in Jerusalem. The assembly was large, and it was a time of Emmanuel's power: several wept, and kneeled for prayers. At one o'clock, P. M., the Lord assisted me in speaking to a crowded and solemn assembly on the east hill of Jerusalem: two manifested a resolution to seek the Lord. At three o'clock, P. M., I met another congregation in the north part of the town, and enjoyed the presence of my Master. Here, M. Manrow left me suddenly, without assigning any reason. At six in the evening, I attended a fourth meeting in Middlesex, and the next day, walked twelve miles, and attended two meetings. The day following, I visited Canandaigua; and meeting the Episcopalian minister in the street, stated to him my desire to speak to the people concerning the things

of eternity. "What!" said he, "are you preaching? You are not capable of preaching. You cannot preach. We put young gifts to learning, till they become men." He then left me. After several fruitless attempts to find a house open for meeting, among professed Christians, I turned to Cesar's kingdom, and without difficulty obtained leave to hold a meeting in the court house. About one hundred assembled. While stating in my introduction, the reason of my leaving home, and the particular exercises of my mind concerning public speaking, a gentleman in the Jurors' seat, looked me steadfastly in the face, and said, "Young man, we came to hear you preach; not to hear your experience. If you are going to preach, we wish you to proceed." This somewhat confused me; however I named a text, and proceeded with some embarrassment. About twenty left the assembly before the conclusion of the discourse. At the close of the meeting, one gentleman gave me half a dollar, and another, a small piece. During my discourse, I observed two men without the court house in earnest conversation, and pointing towards me; and when passing the jail, a woman came to the door, and asked me a number of questions concerning my manner of life. After proceeding a little distance, I saw a man leave the jail, and come after me in a wagon with much speed. These circumstances, together with that of many having left the meeting, induced me to think they might possibly look on me with suspicion, and wish to put me in jail. The man overtook me, said he supposed I was a stranger, and invited me to go home with him. As it was three miles from my purposed route, it was after considerable solicitation that I returned. He was a Calvinistic Baptist, and treated me as a friend.

The little good effect apparent from my last meeting, and the contempt manifested at my endeavours to warn the wicked, bore heavily upon me. In addition to this, my friend told me, he thought my learning was not sufficient to make my public addresses generally interesting; and advised me to go home and stay, till I should be of age, or at least two or three

years. I now felt a deeper loneliness, than had ever before touched my heart. Though entreated, I could not eat, but retired to my lodging, where sleep was a stranger, and there gave vent to my grief, till my eyes were sore with weeping. In the morning my grief was not assuaged, nor the fountain of my tears drained. I ate no breakfast, but went my way before the sun rose, passed through the village of Canandai-gua into Gorham, and there turned aside in a wood and laid myself on the earth. My sorrow seemed greater than I could bear; and life seemed such a burden, that I was tempted to starve myself. As this would be sin, I dared not resolve; but thought, could I go home, gladly would I haste to parental care. Beneath the shady boughs of Gorham, I mourned, somewhat like Jonah under the gourd, and desired death, unless my faith and hope should be increased: then lifting my eyes toward heaven, I said, ‘O Lord, why hast thou sent me a child, when men of experience might go? Why hast thou called an ignorant youth, and left the learned at home? I am had in derision, and mocked by the enemies of the cross.’ Two ways appeared; either to go home, and renounce all ideas of ever attempting to preach again, and thus please the greater part of my acquaintance, many of my brethren, and my natural mind,—or, to continue labouring in the vineyard, and face a storm of opposition. Feeling that necessity was laid upon me, that wo would be mine if I preached not the gospel, I dared not disobey. Leaving the wood, I went to a house, where the people were kind. They gave me some food, and had a meeting notified in their vicinity. The next day, I attended three meetings; and the day following, walked twenty-five miles to Lyons, where the Benton quarterly meeting was to be held, the 12th and 13th of May.

Here I received a letter from my mother. It brought heavy tidings; and a trial, of which I had not thought. My father’s house was again burned with all its contents. This trying scene happened only the Wednesday before. My parents desired me to return and visit them in their affliction, provided I could have

permission from the Lord. Retiring to a field alone, solitude seemed written on all below. I thought of the continued series of misfortunes that had afflicted my dear parents, till all my sympathies were awakened. Reading the letter again and again, I laid the case before the Lord, when Luke 9:59, "Lord, suffer me first to go and bury my father," occurred to my recollection. And our Lord's answer, "Let the dead bury their dead, but go thou and preach the kingdom of God," kept passing through my mind. Finally, concluding I could do but little good should I return, and believing the Lord still called me to go west, I wrote to my parents, stating my sympathy for them, and conviction of duty, and sent back the dollar that my mother gave me on the morning of our separation.

Monday, leaving for the Holland Purchase, I walked nine miles and held two meetings, in which some were awakened, who shortly professed to find Jesus. The two following days were spent in Ontario, where I attended three meetings, and enjoyed peace and liberty. Thursday, I proceeded to Brighton and tarried among strangers; and the next day went to Rochester, crossed the Genesee river, and in the afternoon arrived at Elder Jonathan N. Hinckley's. He had gone to the Bethany quarterly meeting, which was to commence in Attica the next day. I stated that I was going to that meeting, and requested something to eat. Sister Hinckley inquired whence I came, the object of my journey, &c. Being answered, she said within herself, as she afterward informed me, 'A likely story, that you, a little boy, have come more than a hundred miles on foot to attend a quarterly meeting!' Thus she concluded, I had only said this to get something to eat, which she gave me, and let me go my way. I walked that evening, fifteen miles to Byron, and towards the last of the way, a large dog followed me closely about half a mile, and appeared very angry. I prayed to God for protection, and my unpleasant pursuer left me. About eleven o'clock, I called at brother Gilman's, and found all had retired to rest. One arose, however, unbolted the door, and gave me

admission. After hearing my introduction, he conducted me to the cupboard, and then to a lodging with Elder Hinckley, who tarried in the house that night. This was my first interview with him; and the next morning, though a stranger, he pitied my weariness, and insisted that I should ride on his beast a part of the way to Attica, which was twenty-one miles.

At one o'clock, P. M., we entered the meeting, and Elder Hinckley shortly after arose on the stand, looked around on the assembly with a piercing eye, and then said: "I was not coming to this place. I was going to Clarkson. But the Lord God said to me, 'Attica,—Attica,—Attica;' and I am here, thank God." He then sat down. Feeling the cold chills pass over me, I looked around and saw tears starting from many eyes. About one minute after, he arose again and said: "It was in the north country, in the cold month of January, when the snow was several feet deep on the earth, that the Lord God found Jonathan, the atheist, and converted his soul—and the leafless trees stretched their arms toward heaven and praised God." Again, he took his seat; but such was the power that attended these words, that nearly the whole assembly were in tears. The preaching that followed was interesting and refreshing. Here I saw several preachers for the first time, some of whom treated me affectionately; others, though they used me tenderly, gave me to understand, they were doubtful of my being in the path of duty, as they feared I had run without being sent. Again I fell into a sore trial. For the opinion of preachers having much influence with me, I thought it possible that I might have been mistaken respecting duty. The query was presented to me: "how can it be, that the Lord has called you to labour in his vineyard, when so many good people believe it not?" Retiring to a vale, I walked on the banks of the Tonewanta, and my spirit sunk within me: now again, I became weary of my life; and had strong temptations to put a period to it. Could I have felt liberty from the Lord to return home, my trial would have ceased; but this,

I felt forbidden to do. And a monitor within, strengthened me to resist temptation, and avoid condemnation, by resolving to continue in the work; for it appeared that I must know my duty for myself; and that, as another could not discharge the same, so another could not decide upon a case, that was wholly between God and my own soul. So I returned to the quarterly meeting about the time it closed, and spoke to those who would stay to hear.

Monday, I held two meetings; in one of which, some appeared to be deeply convicted of their lost condition. On the day following, I attended three meetings: in one of these, after soliciting those who desired religion, to rise, and promising that I would try to pray for them, twenty stood up in the assembly; and several of them by sighs and tears, confessed the danger they were in, by living in sin.

Wednesday, I spoke to an assembly in Bennington. The Spirit of the Lord was present, to the joy of saints and the conviction of sinners. At eight the next morning, agreeably to appointment, I met a congregation in Attica. Six were awakened to view their lost condition, and promised to seek the Saviour. At evening in the same neighbourhood, I held a meeting that continued till after three o'clock in the morning. The Spirit of God was manifest in a marvellous manner. Saints rejoiced and shouted aloud for joy; sinners fell to the floor, wept and cried aloud for mercy. Having never witnessed such a scene before, I said, rashly, within myself, 'it is confusion;' and this scripture, "Our God is not the author of confusion," came to my recollection; and in my heart, I condemned the work, till several of the mourners spoke forth the praises of God, before my eyes, and told what the Lord had done for their souls. Then, after considering the subject again, and the accounts in sacred writ of certain meetings, where the Spirit of the Lord was powerfully manifested, (see Ezra 13: 12, 13. Acts 2:13—37) I could but be convinced it was the work of Israel's God.

I tarried in Attica and Bennington ten days, and attended twelve meetings; in which several, for the

first time, bowed before the Lord and called upon his name. Seven professed to be brought into the fold of Jesus, and several wanderers were reclaimed. Oh how glad was my heart, when the Lord looked upon the afflictions of David; and granted him the desire of his soul, in permitting his eyes to see the salvation of God. These few souls, which the Lord gave me, were dear to my heart, even as children; and appeared as seals and witnesses, that the Lord had commissioned me to declare his word to the sons of men. I next went to Sheldon, and attended several meetings; in one of which, nearly twenty came forward for prayers, and two were soon brought to rejoice in the liberty of the sons of God.

Sunday, May 27, I attended six meetings; two in Sheldon, one in Bennington, and three in Attica. The congregations were large and attentive. No unusual occurrence marked these meetings, yet it was believed good was done. The next day, I travelled twenty-five miles and preached twice. The second meeting was in Attica, and continued till two o'clock in the morning. Six happy converts were present, and we sat together in a heavenly place in Christ. Yea, many could say,

" My willing soul would stay in such a frame as this,  
And sit, and sing itself away to everlasting bliss."

Tuesday, after travelling fifteen miles, I attended one meeting; and the day following, preached three times. The Lord was present in the assemblies, and many rejoiced in bright hopes of a happy immortality.

Thursday, I walked 12 miles, and held three meetings; and the next day preached in the north part of Sheldon. The day following, I went to China, where the Erie quarterly meeting was in session. Elders Richard M. Carey and Jeremiah Folsom were present; the preaching, and other exercises were spiritual and interesting.

One circumstance at this meeting greatly affected me. Having retired from the assembly a small distance, I heard a very singular sound in the barn where they were convened, that excited anxiety and alarm. I returned in haste; and on entering the

meeting, saw a young man standing before the assembly in a flood of tears; who, by signs and gestures, was attempting to describe the joys of heaven, and the horrors of hell. The sound of his voice was inarticulate, but varied with his *signs* to express happiness and misery. The whole assembly was deeply affected; and, to my astonishment, I found that this young man, though deaf and dumb, had opened his mouth to persuade the wicked from the way to hell. He had lately experienced a hope in God, and related his experience by *signs*; showing his fears of punishment by looking at the fire, and then pointing downward; and his views of heaven, by touching things that were bright, or of the colour of gold, and pointing upward. He desired and received baptism, and became a faithful member of the church. The exercises of the meeting appeared to interest him, as much as any one; and, though he could neither hear words, nor articulate them, yet he had *sounds* peculiar to *exhortation*, *prayer*, and *singing*, accompanied by suitable gestures. And I understood his public exercises had been blessed to the conversion of several. This was loud preaching, and many said: "If the Lord hath opened the mouth of the *dumb*, it is time for *us*, who have the use of speech, to confess Christ with the mouth unto salvation."

Sunday, June 4, I went to Concord, appointed a meeting, and enjoyed unusual freedom in speaking. The day following, I went to Boston, Erie county, N. Y.; and the next morning, at the hour of six, spoke to a crowded congregation, where my soul was led out into the liberty of the gospel. Six preachers were present; and the hearts of the people seemed melted by the presence of the God of Sabbaoth; and it was a time that doubtless will be remembered in eternity. I went to Nichol's settlement, and in the early part of the evening, gave out an appointment. The house was soon filled, and we enjoyed a solemn waiting before God. Convicting power touched the hearts of some, who, before the exercises closed, desired the prayers of christians. In the morning, I held another meeting at the same place, and several

covenanted to kneel and pray thrice a day, for four weeks. The day following, I preached in Zoar: this was a solemn, refreshing season; and at the close, a number promised to seek the Saviour. Saturday, I travelled fifteen miles, and held two meetings; in which, twenty-five manifested their desire for the "*one thing needful.*" One or two of the number soon professed to find pardon through the blood of the Lamb.

Sabbath morning, June 10, after speaking to an assembly in a barn, at the hour of seven, I went to Zoar, where a large congregation was present; and in declaring the glad tidings of salvation, enjoyed much freedom. Here five solemnly covenanted to kneel and pray twice a day, for the four weeks ensuing. After preaching again in Nichol's settlement, I rode ten miles to Boston, and found a numerous assembly, who had come out to hear the "*boy preacher,*" the appellation by which I was generally known. The Lord gave me confidence, with a good degree of his Spirit, and it was a weeping season. Here our hearts were made glad; twenty-five precious awakened souls came forward, desiring the prayers of God's children. Monday, after walking twenty-seven miles, I preached once. Near the close of the meeting, I invited those who felt a need of salvation, and desired to obtain it, to come forward and bow before the Lord, saying I would pray for them; five accepted the invitation. After visiting and preaching in Sheldon, Bennington, and Attica, I held a meeting in Pike; and in the same, was publicly opposed by a Universalist; yet there appeared some good signs.

I tarried the night with a brother in Christ, whose name was Johnson. Soon after rising in the morning, the form of my mother suddenly appeared to my view, with a pallid countenance, and clad in the habiliments of death. Before I was aware, turning to the family, I said: "My mother is dead;" and related the impression. For some time previous, she had been in my thoughts but little, and the idea that it was, or might be so, caused a bitter pang. Though fears now troubled me, I hoped they would prove groundless.

From Pike, I went to Centerville, and attended a meeting, which was truly solemn. Some were awakened and desired to be remembered at the throne of grace. Sunday, June 17, I preached to four large congregations, in Rushford and Centerville. The power of Emmanuel was present in each meeting, and sinners wept as they viewed themselves in the gospel glass. The next day, I spoke the word to a solemn audience in Pike; and, early in the following day, at Six Acre lake. In the afternoon, I was highly favoured of the Lord, while pointing precious souls to the Friend of sinners, at the east part of the town.

Wednesday, I preached in China; the day after, walked thirteen miles in the rain, and attended three meetings. My shoes were worn off from my feet; and on reaching the last appointment, I was much wearied; my feet were blistered, and so painful, that I was obliged to sit while speaking to the people. But amidst my privations and sufferings for the cause of Christ, my heart felt that more than double was rendered, by seeing one sinner this evening persuaded to turn and live.

On Friday, I went to a camp meeting in Boston; and being requested, preached in the evening, and tarried the next day. On the Sabbath, feeling constrained by the love of Christ and a sense of duty, though my feet were still bare, I addressed the people from the stand, and enjoyed good freedom. At the close of my discourse, a man who was not a professor, left nearly two dollars in my hand, and told me to purchase a pair of shoes; but before an opportunity presented, a pair was given me.

On Monday, I preached in Buffham settlement, and in Aurora. In the latter place, a heavenly season was enjoyed; fifteen mourning souls promised to seek the Lord, and two of them were soon brought to rejoice. The day following, I held a meeting in Wales; the next day, travelled sixteen miles, and preached twice. In the latter meeting, two requested prayers. Thursday, after riding twenty miles, I preached once; and the day following, attended a meeting in Pike, but saw none persuaded to turn to God.

Sunday morning, July 1, 1821, I went to Centerville. Numbers had assembled, and I felt great confidence in declaring the counsel of Heaven. This assembly was said to be the largest that had ever been in the town. In the after part of the day, about four hundred met in Rushford, many having come between ten and fifteen miles. I believe the Lord enabled me to come to the people in the fulness of the blessing of the gospel of Christ. Many were smitten by the sword of the spirit; a revival soon commenced, and, as I afterward learned, fifty or sixty professed to find Him, of whom Moses in the law and the prophets did write. The first of these were brought into liberty at a camp meeting. In the evening, I preached again at Centerville. The next day, I travelled fifteen miles and held two meetings; and the day following, preached twice in Pike.

On the 4th of July, Elder Kendall, a Calvinistic Baptist, preached at Centerville; and at the conclusion of his discourse, I addressed the audience. Elder Kendall made me a considerable present of wearing apparel; and offered to give one hundred dollars toward a collegiate education, provided I would go to Massachusetts and receive the tuition from one of his relatives. He also gave encouragement, that the whole expense of a support at college should be defrayed. As this would prevent me from travelling to declare the glad tidings of salvation, I could not accept his kind offer. God had sent me to preach his gospel; and, from his word, I could not find that he had ever permitted one, whom he had thus commissioned, to leave his work, and go to a seminary of learning.

Thursday, July 5, I went to a camp meeting in Warsaw, where the preachers treated me with coldness. After a stay of one day, having prayed twice on the camp ground, one of the ministers reproved me for taking up too much of the time. Feeling desirous to address the people from the stand, I requested the privilege, but was denied. During an intermission on Saturday, while conversing with some individuals, and endeavouring to persuade them to be

reconciled to God, large numbers crowded to hear, till I had not room to turn. Being solicited by some of the brethren, I climbed upon a fire stand,\* and commenced delivering my message. Nearly the whole assembly gathering around, listened attentively, and many with tears. Soon, one of the preachers requested me to be as brief in my remarks, as possible, and free my mind. Feeling my duty was then discharged, I ceased speaking, and the next day left the meeting. Having now a chain of appointments west of Warsaw, I proceeded thirty-six miles; and on Monday preached in Sheldon and Wales. In the latter place, it was a time of Emmanuel's power; five mourners kneeled, while we called on Him who is able and mighty to save. One of the number soon found Jesus. On the day after, I preached at Aurora; and one, who had been awakened in one of my former meetings, was brought into the liberty of the sons of God. In the after part of the day, I spoke to a congregation in Boston; one sinner was slain, and soon after raised by the great Physician. The day following, I preached in Hamburg to a numerous concourse, who appeared to hear for the judgment day.

July 11, I observed with solemn prayer, it being the second anniversary of my baptism. The day was pleasant. In the forenoon, I attended a meeting in Eden, where the solemnities of the eternal world were unveiled, and the arrows of the King sharp in the hearts of his enemies. Eleven thus wounded, bowed before the Lord; and while we implored his mercy, their cries and groans resounded through the barn in which we were assembled. After the meeting closed, as the people seemed very unwilling to leave the place, I conversed with several who promised to seek God. Addressing a young woman, who belonged to the Quakers, I asked her, if she desired the religion of the blessed Jesus. She made no reply,

---

\*Fire stands are about six feet high, and constructed by placing several stakes in the ground, and covering the tops of them first with boards, and then with earth, for the purpose of building fires on them, to give light in the night at camp meetings.

but immediately started for home. Conviction followed her, and her distress of mind became so great, that she returned in tears; and meeting me, in company with several mourning souls, as we were passing from the barn to the house, she begged forgiveness for leaving me so abruptly, and said, she not only desired the knowledge of God, but wished me to entreat his mercy for her. After entering the house, we again called on the name of the Lord. From this good hour, a reformation followed, in which several Quakers professed to be born again.

After attending two other meetings, I went to Buffalo, and preached to a numerous congregation in the Methodist chapel. Sunday, July 15, I had an appointment in a grove at Hamburg; many, attracted by curiosity, came out to hear "*the boy;*" and it was said, the assembly was larger than had ever before been in that town. I endeavoured to trust in God, but did not see so much of his power manifested as my heart would gladly have witnessed. In the evening, the Lord met with us again in Eden; and while his glory beamed upon us, Zion's children rejoiced with exceeding great joy, and sinners wept aloud. Ten or fifteen mourners, regardless of worldly vanities, were not ashamed to fall on their knees and humbly beg for pardon. The next day, I travelled twenty miles and preached twice; the day following, walked fourteen miles to an appointment in Attica; and on Thursday, returned to Eden, a distance of thirty-five miles. Here I met a crowded assembly, in which the power of the Highest rendered the place both awful and glorious. Many went away mourning for their transgressions, and sighing for salvation. A conference was held in the evening: a large number spoke of the dealings of the Lord with them; and several declared they would never rest till they should find peace to their souls. The awakened became so distressed, that near the close their cries were heard throughout the assembly. Fifteen united in a circle, and bowed with us, while we called on the Lord. One or two found peace, and went home rejoicing.

Friday, July 20, while I was preaching in Boston,

the Spirit of the Lord God descended upon us; and the cries of the wounded were heard in every part of the congregation. Fourteen manifested their desires for salvation, and their resolutions to seek mercy; and two or three were hopefully converted.

On Saturday, an attack of the chicken pox, brought on me the pains of raging disorder. But having appointments, I walked ten miles, to Aurora, in much distress of body, frequently lying down by the way. The next day, being the Sabbath, Elder H., a Calvinistic Baptist, and myself, undesignedly had appointments at the same hour and place. The assembly was large; and on entering, I took a seat as a stranger. Elder H., after stating, that he understood a boy, who had been preaching in those parts, had an appointment at that place, inquired if any one knew where he was. On receiving an answer, he asked me, if I belonged to any church, or had credentials. My letter being presented, he read it to the assembly, and gave me liberty to preach. I loved to preach Jesus, and improving the opportunity, enjoyed a precious season. In the after part of the day, I walked nine miles, and preached twice, but passed a restless night; my illness having considerably increased.

On Monday morning, the rain was falling, and my strength almost spent; yet an appointment, eleven miles distant, called me, and sinners lay near my heart. After walking in much distress four miles, my strength failed; but borrowing a horse, I reached my appointment at Vermont hill, both wet and cold. The house was filled, and the people were attentive. Their trickling tears bespoke that they felt the melting influence of God's Holy Spirit. After the meeting closed, I began conversing with individuals, and asked them, if they desired an interest in Christ. Some answered, 'they did not at present;' others that they 'could live without it a little longer:' some said, they 'thought religion a good thing;' and others, they 'would like it well enough.' I asked different questions, relative to the state of their minds; but notwithstanding their tears and trembling, they an-

swered evasively, and no one owning a desire for salvation, I went to Elder Folsom's, sorrowing and astonished at the obstinacy of sinful man. But as soon as the evening came, six or seven, with whom I had conversed, came to the house and desired me to pray for them. Next morning, I was informed that two or three of this number had been in such distress of mind, while they saw the sinfulness of their lives, that they neither closed their eyes to sleep, nor lay down during the night. At dawn of day, they returned to my lodging, and others continued to come, till an hour after sun-rising, when the number was increased to fifteen. I prayed and conversed with them; then bidding them adieu, went to my appointment in Boston. Here, the heavens seemed to be opened, and the glory of God to fill the house. Professors were revived, wanderers reclaimed, and our meeting was crowned with the praises of two or three new-born souls. The four days following I laboured in Eden and Boston.

During four weeks that had now passed, the power of God was frequently manifested in our meetings in these towns. While the saints were made to sing and shout for joy, the cries of awakened sinners, begging for mercy, often saluted our ears. Eighteen had professed to find pardon through the blood of the Lamb. Among this number, was one, in advanced life, who for eight years, had attended but one or two religious meetings. His curiosity being excited by the report, that 'a boy of the age of fifteen, was preaching among the people,' he came out to hear, looking with a scrutinizing eye at the youth; when, as he afterward stated, the following inquiries were suggested to his mind: 'If that lad is engaged in the cause of religion, and so earnestly desires the welfare of men, as to leave his father's house at this tender age, and go among strangers, far away from home, to persuade men to be reconciled to God; what should I, an old man, be about? I am living in sin in the very evening of life, while he is serving God in childhood.' Conviction reached his heart, and never left him, till he was hopefully converted.

July 29, after taking leave of the brethren in Boston and Eden, I went to Concord, and held one meeting; thence to China and preached once; the next day, I visited Centerville, little realizing the deep sorrows that awaited me. Being told a letter in the Post Office waited my arrival, the recollection of my impression six weeks before at brother Johnson's, in Pike, caused me to tremble, and remark, that I believed my mother was no more.

With an agitated step, I hastened to the office. The letter was presented, and a *black seal* confirmed my fears. I paused to prepare for heavy tidings; then opened the letter, and saw the name subscribed was my father's. After naming the reception of my last letter, he wrote thus: " You write, " Dear father and mother;" but, O my son, it has become my painful duty to inform you, that your mother is no more with us. A sudden attack of the quick consumption confined her on the 16th of May, 1821, and she departed this life on the 29th of the same month." — That which I had feared, now came upon me. I could read no further; the tender ties were rent asunder. I retired, that my heart might bleed its anguish. When the first impulse of grief had a little subsided, I read my letter, and with subsequent information, gathered the following particulars.

My parents, after the burning of their dwelling, prepared a neighbouring cottage for their abode, into which they gathered a few things, till a house my father had purchased, should be removed to the place they had selected. Shortly after, my mother, having no candles, seated herself in the door of the cottage one evening, to repair garments for the family by moon-light. The next morning, she found she had taken cold, and said to my father: " I am ill, and I shall die. Our cottage is uncomfortable, and I will go to one of the neighbour's and there end my days." But he, supposing their late affliction had cast a gloom over her mind, and that ill health had discouraged her, hoped she would soon recover, and be restored to her usual cheerfulness. She went to the house of Mr. W., apparently without serious symp-

toms of a course of sickness; and said, "I am not well, and have come to your house to be sick and die." Mr. W., surprised at the remark, kindly replied, "You are welcome to my house; but I trust you mistake in expecting death." The same day she took her bed, and seemingly closed her eyes upon the world. Though not yet attacked violently, she said, she should no more arise. My father proposed to call a physician. She replied, "It will do no good; but if it will afford you any satisfaction I am willing." Mr. M. a skilful physician attended, and at first did not consider her case alarming; but soon her destiny appeared to be unalterably fixed.

My brother Friend, while sitting by her, said; "I cannot bear the thought that you should now die and leave us." She calmly replied; "My son, nearly forty-five years have I spent in this world of tribulation. We commenced in comfortable circumstances, with fair prospects of the future; but once have been stripped of all,—twice our dwelling has been consumed. Life has been a continued series of disappointments, and now I am nearly through all my sorrows. The Lord is about to take me to himself; and O, my child, how can you wish me to stay here any longer." My brother, bursting into tears, could say no more; but retired in secret to vent his grief. Rosanna, an only daughter, of the age of seven; and the youngest, a son of five years, having heard her say she should die, went several times each to her bed, weeping and saying, "Mamma, I don't want you should die." Always, before this, when confined by sickness, or expecting the approach of death, she had expressed much affection for her children, and concern for their welfare; but now, it seemed that a view of death, and discovery of eternity, had banished anxiety and absorbed natural affection. Though she had always been a tender mother, now the only reply to her innocent babes was, "*Go away.*" Being frequently asked if she did not wish to see David, her repeated answer was, "*No.*" Once, in reply to the same question, she said: "You may think it strange that I say no; but it is because he is engaged in the cause

of Christ, which I do not wish him to leave to visit me. I am going home; he will soon finish his work and follow me."

On the morning of the 28th of May, her physician, after giving some directions concerning her medicine, said he must leave, but would call again the next day. She replied, " You need not come; for it will be useless: if you come to-morrow, you will find me a corpse." At one o'clock, P. M., she became speechless, and the pains of death began. Several times, my father desired her to press his hand, if she felt confident of her acceptance with God. This she continued to do as often as requested, until her strength so failed, that she could only stretch her hand a little. Her distress was very great; but at the hour of four, the next morning, her Saviour called—she left her pain and anguish—and exchanged this world of sorrow, this vale of tears, I trust, for a world of glory and immortal bliss.

Another little circumstance touched my heart. The dollar that I sent back after the house was burned, was used toward purchasing her grave apparel. O, how distant was the thought, when I received that dollar from my mother, and returned it, that this would be its application!



## CHAPTER V.

*Particulars of my labours, and other occurrences, from July, 1821, to November following.*

ELDER KENDALL kindly gave me the use of a horse to visit our bereaved family. On the morning of August 2, 1821, I proceeded on the journey, which was 130 miles—and on the evening of the fourth, arrived at my father's dwelling. But, O how gloomy! All that met my sight was marked with change. The house I left was gone, and another erected on other ground. The mantle of night had cast its shade around: I knocked at the door, but all was silent as

the house of death. Receiving no answer, I entered, and found my younger brother sleeping by the fire. Upon awaking him, he burst into tears, and exclaimed, "O, David! is this you? mamma is dead!" After informing me, that my father and eldest brother had gone a few miles from home, he conducted me to the chamber, where the two youngest children were in bed. Awaking from sleep, Rosanna threw her arms around my neck, and with much grief cried, "Mamma is dead." Jeremiah also told me the same, as though the tidings were new. This was a heart-touching scene. Soon my father and brother returned; but O how empty and solitary the house appeared! Death seemed engraven on the walls, and on all things around. Together we bowed before the Lord, when a remembrance of the solemn scene on the morning of our separation, caused my heart a bitter pang. Our number was less than at that time,—that voice, which then so fervently implored the mercies of Heaven at the family altar, we heard not. Alas! it was silent and mute in death. Memory, faithful to its office, brought to mind the excellent counsel and emphatical warnings, my dear mother had given me, accompanied by the painful assurance that they could never again be repeated. The next morning was the Sabbath. I arose early, and viewed in solemn silence the surrounding scenery. The ruins of the old house brought the recollection of departed years; but another spot met my eye. It was where I last beheld the form of my departed mother. O, how dreary and desolate all creation appeared! With bitterness I said, "all below is vanity."

We repaired to the house of worship. The empty seat in the carriage, and the vacant place in the house of God, told us, in silent language, that death had bereaved us; and pointed to the dark confines of the tomb. After the morning service, in company with my father and family, I walked to the "congregation of the dead;" there I gazed on the mound, beneath which rested the body of my mother, and watered it with my tears. But my heart was not without consolation; I rejoiced in the midst of sorrow; for I

thought, "Blessed are the dead that die in the Lord." Here she rests in peace. No more the toils of life, the afflictions and woes of this land of pain and death, assail her. She rests in the bosom of that Saviour, who on earth was so dear to her, and whose cause was so precious to her heart. Though I deeply felt and mourned my loss, yet, while I knew it was her eternal gain, for her, I could rejoice. In a little time, I shall finish my work and follow her. After wandering a little longer in the earth, warning sinners and weeping over them, I shall rest from my labours, and rejoin her to sing praises to God and the Lamb for ever. Bidding adieu to her peaceful grave, I endeavoured in the afternoon, with feelings of great solemnity, to point sinners to the Saviour.

After a stay of four days in Junius, duty called for my departure. Bidding my father and brothers farewell, on the 9th of August, they went to their labour, and my little sister sat alone in the house. Just as I was ready to leave, she burst into tears, and said, "O, David, don't leave me. It is very lonesome here since mamma died." It seemed as though my heart would break. I tried to console her, and quiet her grief, telling her, it was for poor sinners that I left her; they were going down to death, and the Lord had made it my duty to warn them. This was a trying hour; but committing her to the care of Heaven, I proceeded to Wayne, where the Benton quarterly meeting was to be holden, on the 11th and 12th of the month. The meeting was highly favoured from the presence of the Lord. Four were hopefully converted; wanderers confessed their backslidings; and several went to their homes inquiring the way to Zion.

Monday, after riding forty miles to Bristol, to attend an appointment previously left with a landlady for circulation, I found she had not given it notice. She said, she believed me an impostor, and had not expected my return. But, notwithstanding I had returned according to agreement, she was then unwilling I should preach in her house. Being destitute of money, much fatigued, and faint with hunger, having ate nothing during the day's journey, I requested

some food, but it was refused: then asking something for my horse, this also was refused. So leaving her, I rode about two miles, made application for a lodging, which was granted, and my necessities kindly relieved. The next day I rode thirty miles to an appointment in Perry; and the day following to Centerville, returned the horse I had borrowed, and in the evening, attended a meeting. Thursday and Friday I walked thirty-six miles to Bethany, and preached once by the way.

On Friday, Aug. 17, 1821, I had the satisfaction of being present at the organization of the Holland Purchase Yearly Meeting. Three quarterly meetings, viz: Bethany, Erie, and Benton, united by delegation; and the following particulars concerning their rise and numbers at that period, were presented:

Bethany quarterly meeting was the first of the Free-Will Baptist connexion organized in the state of N. York. It was gathered in 1813, through the instrumentality of Elder Nathaniel Brown, a faithful minister of Christ, who left his brethren in Strafford, Vermont, about the year 1810. At this time, it consisted of thirteen churches, which numbered five hundred and forty-eight members, nine elders, and six unordained preachers.

Erie quarterly meeting was organized from the Bethany quarterly meeting, about the year 1818. It now had eight churches; which consisted of three elders, four unordained preachers, and one hundred and ninety-eight members.

Benton quarterly meeting was gathered by Elder Zabulon Dean, about the year 1818. At this time, it consisted of six churches, containing one hundred and twenty-two members, five elders, and three unordained preachers.

Total number in the Yearly Meeting, seventeen elders, thirteen unordained preachers, and eight hundred and sixty-eight members.

On Saturday, a good season was enjoyed. On the Sabbath, a numerous assembly was present. Sermons were delivered by Elders Israel Craw, Jonathan N. Hinckley; Jonas Parmenter, and Josiah Fowler; and

another by J. Smith. Elisha Collins was here ordained an evangelist. The preaching was very instructive and refreshing. On an evening of this meeting, I attended worship where several preachers were present, and gave an exhortation; but being a stranger, the people, as they dispersed, left me alone in the school-house, which some one locked. My Master declared at one time, that he "had not where to lay his head;" when I thought of my comfortable shelter, my mind was composed: and placing two or three benches together, I laid myself on them and fell into a sweet slumber. In the meantime, a person who was not a professor, after he had gone a mile toward home, knowing I was locked in the house, felt uneasy, and obtaining the key, returned, and awoke me, and would have me go to his house. There I was kindly entreated.

From Bethany, I went to Wales and Boston, and preached in each town; then returning home, attended two meetings by the way. I tarried in Junius about three weeks, held fifteen meetings, and met with considerable opposition. My trials were great; but the words of Christ, Matt. 13:57, "A prophet is not without honour, save in his own country," encouraged me to walk in the path of obedience; believing that if God had called me to preach his word, he would uphold me in the day of trouble; and that amid all the changes of life, his grace would be sufficient for those who put their trust in him. One man gave notice that he would provide a handful of whips at my next meeting, and would give a gallon of whiskey to any one that would wear them out on me. Sickness immediately confined him, so that at my next meeting, he was unable to attend. One of his children was taken ill about the same time, and died in a few days. How great is the care God hath of his children!—Not a hair shall fall to the ground without his notice. I understood that, at another time, some of the planks were removed from a bridge, over which I was expected to pass in the evening. The "Guide of my youth" turned my feet another way, and thus preserved me from the snare of my enemies. A mem-

ber of the church told me, my foes were intending to lie in wait when I went awry, and take my life. O that God may not lay these sins to their charge; but in mercy give them to see the folly of their ways.

About this time, I felt considerable desire to become acquainted with English Grammar; but as I could not, in good conscience, leave the work unto which God had appointed me, to attend a school, I reasoned with myself thus:—If men have had sufficient genius to form and arrange the rules of language, and the experience and learning of ages have presented them in a style, plain and familiar, cannot a knowledge of this science be obtained without going to school? The continued dropping of water will wear even a stone; by resolution and perseverance, any thing within the sphere of man, may be accomplished. And as a knowledge of grammar might greatly extend my usefulness, I concluded that, if life continue, I can, and will obtain this science. Yet I had no grammar, nor money to purchase one. But, as one day's labour on the canal, that was near, would furnish me with the money, I went to a marsh west of Montezuma, and engaged in pumping water. Soon, one of the labourers accosted me thus: “What! you at work on the canal? I thought you spent your whole time in preaching.” Telling him the occasion of my being thus engaged, he seemed touched, and gave me a shilling; then called on his comrades to show a like favour. They soon gave me money enough for my desired object, and dismissed me, requesting that I should preach to the workmen the ensuing evening. Accordingly I complied, and enjoyed the presence of God; but I understood that some of the wicked labourers had designed to whip me, and that others, learning this, had determined to defend me by force. This, however, they had no occasion to do; for the Lord protected me, and I was permitted to return to Junius in peace.

Having now obtained a book, I commenced the study of grammar; and occasionally received some instruction from friends, that I met with in my subsequent travels. I studied while travelling on the road,

for hundreds of miles; and at length, measurably succeeded in my desired object.

During my stay in Junius, I was called to witness a solemn scene. A neighbour, who resided near, had stated, that soon after the burial of my mother, a noise was heard in the burying ground like the opening of a grave. The mound also over her had sunk much below the surface of the surrounding earth. From these circumstances, we feared that her body had been taken away, and concluded to open her grave. Our family and a few others were present on the occasion. After prayer, our friends proceeded to open the silent mansion; and with a trembling heart, I waited the solemn sight. If the coffin should be empty, this must give us unpleasant feelings; and if, on the other hand, the remains of the tender parent should be found, I knew this would be a sight, from which my feelings must shrink with horrour. The lid was raised; and a human form appeared. At first, I could hardly believe it was that of my mother. But reflection convinced me, that this was the remains of that tender mother, whom I left in health only the spring before. But O, the change! The coffin was half full of dark water, that appeared once to have entirely covered the body. The face had the colour of dark earth; the flesh had fallen away from the cheeks, leaving the teeth bare; and her eyes had sunk deep in their sockets. Her arms had sunk in the body, till they were nearly level with its surface. While gazing on these remains, I exclaimed within myself: O, my God! is this my mother! Are those the arms that embraced me in infancy!—those the eyes that wept over me!—is that the bosom to which, in childhood, I was tenderly pressed! As an unpleasant effluvia compelled me to turn away, I said of the dust, ‘thou art my mother.’ And the thought rushed upon me with great solemnity; ‘this is a looking-glass for me. Thus it will soon be with me, and with all the living. But her spirit is not here; it has fled beyond the limits of mortality.’ The coffin being again closed, and the grave filled up, we retired from the instructive scene, while

solemn reflections of the resurrection gave me great consolation.

September 19. my father kindly purchased me a horse, and allowed me six months to make the payment. The next morning, I left home for Manlius, and rode twenty miles, without a saddle, then left my horse in Elbridge; and the day following, walked twenty-six miles and held one meeting, in which sinners wept, and saints rejoiced. One mourning soul cried to God, and soon after found peace in Jesus.

Sunday, 23. A large number assembled at the place of my appointment. The Lord gave me boldness to speak in his name, and his Spirit attended the word. Many, who came, expecting the "boy," like Sampson, would only make sport for them, wept profusely. In the afternoon, I preached at Manlius four corners, to several hundred. The Master of assemblies presided and Zion rejoiced. Sinners were pricked in the heart; and inviting those who were desirous of salvation to manifest it by rising, my heart leaped with joy, to behold thirty rise in the assembly. Several of them wept bitterly; and eight or nine never rested, till Jesus appeared to them the chieftest among ten thousand, and the one altogether lovely. Three dollars were given me in this place, for which I thanked God. Monday, I walked twenty-eight miles, and preached in Gettysburg and Elbridge.

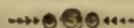
After this, I accompanied Elder Craw to Lysander, Oswego, and Scriba. We attended meetings in each place; in the latter, some appeared sensible of their danger, and promised to seek the Lord. Sunday, Sept. 30, I rode ten miles, and preached at the Oswego falls, from the word "*Fire;*" and indeed, felt the word shut up like fire in my bones. The next day I spoke to an attentive audience in Camillus, and the day following returned to Junius.

My father's dwelling was more lonely than ever; my sister and youngest brother having been committed to the care of strangers, thirty miles from home. With me, Junius had lost much of its power to delight. The ties which had made it dear to my heart, were

nearly all rent asunder. The places, where I had formerly enjoyed the society of my relatives, were now empty, and called up bitter recollections.

After a short stay in Junius, and holding a few meetings, I again visited the Holland Purchase, and enjoyed some favoured seasons, while pointing sinners to the Saviour. During my visit, I attended the Erie quarterly meeting, holden in the town of Holland, on the third and fourth of Nov., 1821. On the Sabbath, Elder N. Brown preached from 2 Cor. 5: 14, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead." J. Smith delivered another discourse, from Rev. 15:2, "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Both of these discourses were interesting, and some good degree of the Spirit was present.

After visiting and preaching in Boston, I returned to Junius, and arrived at my father's on the 13th of November.



## CHAPTER VI.

### *My journey to New-Hampshire.*

From a constant perusal of the Religious Informer, a periodical published by one of our preachers in New-Hampshire, I became much attached to many in New-England. An anxiety had, for months, been increasing in my mind to see these brethren who had, many of them, been long in the holy war, and borne the burden in the heat of the day. I wished to observe their spirit and manners, and learn instruction from them. Believing such an opportunity would be useful to me, and having made it a subject of prayer, I now thought duty called me to visit the brethren in that country.

Accordingly, after a stay of an hour and a half at my father's, on Tuesday, the 13th of Nov., I commenced the journey. My temporal prospects were discouraging. I had a young horse, no saddle, great coat, or money; and was going among strangers, a distance of more than four hundred miles. But being bound in spirit to go thither, I believed the Lord would provide for me. At evening, I attended a meeting on the island west of Montezuma. The next day, I crossed the toll bridge at Montezuma, promising to pay the tax on my return. At Brutus, I held a meeting, and there met Moses Manrow, who desired to accompany me to New-Hampshire. He also was destitute of money.

Thursday, we attended my appointment in Elbridge. The next morning, we came to a turnpike gate in Camillus; and after telling the gate keeper my situation and business, I requested a free passage. Being denied, I offered my hat, coat, or shoes, for security. He replied, he wanted the money; but after detaining me half an hour, let me pass, with a charge never to come to that gate again with a horse and no money. Proceeding ten miles, I preached a little east of Nine mile Point, at 9 o'clock, A. M. The assembly heard attentively, and seemed not entirely indifferent to "life's only great concern." At 3 o'clock, P. M., I spoke to a congregation in Gettysburg, and in the evening to one in Syracuse. The day following, we went to Manlius, and enjoyed a precious season in a prayer meeting.

Sunday, Nov. 18, I spoke to two assemblies, in which the benign influence of the Holy Spirit was felt. On the next day, at a meeting in Orville, some appeared to feel the need of salvation: in the evening, I preached at Manlius Square, to a very attentive audience. The day following, to an assembly in Pompey, where a few shillings were given to enable me to pass the gates. The ensuing evening we met a congregation in the south part of the town; and on the day after proceeded fifteen miles, and spent the evening in a Methodist prayer meeting. The next morning, at 7 o'clock, I preached in Christian hollow.

Here I met with unexpected embarrassment; for, by some means, I had lost the record of my appointments in a strange land. The most I knew of them, was, they were in a southern direction. After proceeding twenty miles, I found that I had missed two; and then obtained information of four others.

Friday, we came to a grave yard, where the congregation was attending to the burial of a young woman, who only the Tuesday previous was in the bloom of health. She remarked, while standing before the glass, broidering her hair, she intended to go to school the whole winter. In a few minutes, she felt the attacks of disorder; and in thirty-six hours, bid the world adieu. During this short illness, she bitterly lamented the misimprovement of her time. But two weeks previous, she attended a gay party, and joined in the dance; but now, when death was summoning her to appear before her Judge, with grief, she said, "O, that I had spent that time praying to God!" She then called her parents to pray for her. This they had often done, and also counselled her to prepare for the solemn change; but her ears had been deaf to all their entreaties; for she thought, that as she was in the morning of life, she had *time enough yet* to attend to religion. Now she regretted her refusal of the friendly counsel, and said: "O that all young people were present, that I might warn them not to do as I have done! O tell them from me, when I am dead, not to live in sin, as I have." Just before her eyes closed in death, she exclaimed, "I am going to receive my everlasting fate! I am going to dwell with devils!" After her burial the people retired to a house; and as their expected preacher had not arrived, being requested, I addressed them a few minutes, concerning the mortality of man, and the necessity of being prepared for the awful change of death. After praying with them, we proceeded to my appointment in Truxton. The next day I preached thrice; a friend gave me a great coat, which, though considerably worn, was gladly received.

Sunday, Nov. 25, I attended worship in Truxton, where two or three were awakened, and kneeled for

prayer. A revival followed, in which several were added to the ranks of Zion. Leaving Truxton, I preached in De Ruyter village; and the next day proceeded twenty miles to Murray and Lebanon, and there held four meetings. Going next to Plainfield, I enjoyed the privilege of speaking to a congregation, composed chiefly of young converts. The children of God had been gladdened by a glorious reformation in the towns of Plainfield and Winfield, in which many had learned the song of Zion. Saturday, I enjoyed a refreshing season with the Seventh day Christians. Here an invitation was given me to preach in Brookfield. As it was eight miles from my intended course, I at first declined; but being much importuned, I finally sent an appointment for the next Tuesday. Sabbath, Dec. 2, I preached in the Free Communion Baptist meeting-house; in the evening, on the Cherry Valley turnpike, and the next day at a school-house.

Tuesday, at the house of brother Sullivan Gardner in Brookfield, I addressed a considerable number of people from Gen. 3:19, "Dust thou art, and unto dust shalt thou return." Many, touched by the power of God, wept, and five sin-sick souls bowed at Mercy's altar. Feeling an impression of duty, I made a second appointment at the York school-house. Several hundred attended: the Lord led my soul out into the deep waters, and by his Spirit, fastened conviction in many hearts. A good prospect of revival in Brookfield now appeared, and I was in doubt whether it were duty to stay, or to proceed on my journey. But, remembering a promise I made, after leaving the reformation in Boston and Eden, which stopped soon after, that if the Lord would make me instrumental of one more revival, I would not leave it till sensible it was his will, I concluded to tarry a little season; and I requested my heavenly Father, if it was my duty to stay, and if mine eyes should there see his salvation, that, for a witness of the same, he would convert two souls before the close of that week. Dec. 9, one was converted, and testified what God had done for his soul; and before the week closed,

another was brought into the fold of Jesus. This desired witness satisfying me as to duty, I continued my labours. On Dec. 12, one more was converted, and the number of mourners increased.

But now the enemy of all righteousness, seeing his kingdom invaded, and his servants deserting his standard, rallied his forces. In their opposition, they used for weapons, ignorance, prejudice, bigotry, superstition, and falsehood. Scandalous reports were circulated, concerning me and the subjects of the reformation. But the Captain of our salvation fought for his people, and suffered not his work to be hindered by the open enemies of the cross. In our meeting on the 19th of the month, several ridiculed the religion of Jesus; yet the season was solemn to many, and some cried for mercy. One young man, who was thoughtless and disorderly in the early part of the meeting, was cut to the heart, while witnessing the tears of christians, whose prayers were raised to Heaven in his behalf. When conviction, which he then called "*a singular feeling,*" sunk into his heart, immediately he left the house for home—returned—set out again—returned again—and coming to me, desired my prayers for his poor soul. I bowed with him and supplicated Heaven's mercy. He appeared to be a very humble penitent, cried fervently to God for mercy, and soon after was happy in the Saviour's love.

On the evening of Dec. 23, we enjoyed a heavenly season in the courts of our God. I delivered a discourse to several hundred, and afterward a large number spoke of the goodness of God: others anxiously desired salvation, and raised their petitions to the Lord for a pardon of their sins. And before the close of the meeting, which was at two in the morning, seven, who thus wept and mourned were brought to rejoice, and give glory to God.

January 1, 1822. About fifteen had professed faith in Christ. I had now been travelling one year to preach the gospel. A mingled cup of joy and sorrow had been my portion. My greatest sorrow had been, to see poor sinners slight the Saviour; and by their

mad rejection, prepare themselves for eternal wo and wretchedness. I had enjoyed peace of mind, in warning and weeping over them; and feeling encouraged by the success God had given my labours, I determined to spend my life on the walls of Zion.

The work of reformation continuing, I generally held from seven to ten meetings in a week. At the York school house, there were usually from three to five, and sometimes seven hundred people. Once, after preaching a full atonement, and free salvation, I was opposed by a Calvinistic preacher. But we afterward enjoyed heavenly refreshing; and the converts, in a very affecting manner, frequently spoke of the goodness of the Lord. In an evening meeting, sixty witnessed for God after sermon; and declared, that they were resolved, through grace, to persevere in obedience to the commands of the dear Redeemer. Many of their testimonies were in the spirit, and in quick succession. But in the latter part of January, this happy state of things seemed a little changed. Certain professed ministers of the Prince of Peace came into the vicinity of the revival, and preached *their* doctrines. A party spirit followed, and hindered the work. From a conviction of duty, I withdrew my appointments from the York school-house, and went into the north and northeast parts of the town. Here, sinners began to cry for mercy, and the reformation spread. Jan. 18, at a meeting in Gordon's settlement, after I had related what God had done for my soul, five or six arose and said, that within a week past, they had found Jesus.

Jan. 19. Having laboured under much trial on account of a trifling spirit, which frequently influenced my conversation and deportment, I resolved to fast and continue in prayer, hoping to obtain victory over this sinful propensity. With this resolution, I went to Eaton; where Elder J. Shaw, a preacher of the *Six Principle Baptists*, had solicited an appointment, hoping the warnings of a youth of sixteen, might touch the hearts of his children; for none of them had yet been converted. I held two meetings in that town, and felt much of the solemn power of God. The

spirit of truth attended the word to the hearts of the people. A few were awakened, who covenanted to seek the Lord, and were soon happy in the smiles of the Saviour. Their testimonies were blessed to the awakening of others, and this good work continued, till about fifty or sixty were brought into the fold of Christ. Among these, according to the hope of Elder Shaw, I think, were two or three of his children. Leaving Eaton the same day, I held a meeting at the Baptist Seminary in Hamilton. On the next evening, I preached in Brookfield; and then, having fasted fifty-five hours, and feeling much blessed and strengthened of the Lord, I received food. After this, I held several meetings, in which the power of God was manifested.

Six weeks had now passed, since I first came to Brookfield;—in this time, thirty-five or forty professed to be born again. I also preached frequently in other places, particularly in Plainfield; and at times felt much of the presence and spirit of God. In this town, also, a few were converted, and a number of wanderers returned to the fold of Christ.

At the close of a meeting, I spoke to a young woman of the importance of being prepared to meet God; but she treated both me, and the solemn subject of which I spoke, with a degree of contempt that I never saw equalled by one of her age and sex. Solemn impressions concerning her situation, filled my mind with awful weight; and I said to her, *I greatly fear, if you do not repent, God will take you from time in less than a year.* In about eight months from this, as she was spinning at her wheel, near mid-day, apparently in health, the hand of distress was laid upon her. She left her wheel—retired to the bed—and in fifteen minutes was a corpse! Thus was she snatched away without an hour's warning. O, how sudden! how shocking to her parents and relatives! To them, as well as to her, what a change of scene is presented—and how quick the transition! The daughter that a few moments before, they saw in health, now lies cold in death.—The wheel at which she was busied, is still in its place, unmoved;—and the roll that was in

her hand, still hangs from the spindle. Ye gay—ye thoughtless!—From this take warning, and dare not to trifle with your God!

M. Manrow was with me in Brookfield most of the time, and generally gave an exhortation at meetings; though sometimes he made separate appointments. His labours seemed to be useful; but, with pain, I discovered that he was unstable, and trifling in his conversation. He received my reproofs kindly, and oft with tears. And viewing his soul, and his gifts precious, I felt to treat him tenderly, hoping he would overcome the follies of his youth. But as he was more ready to *hear reproof*, than to *reform*, I sometimes regretted that he had obtained my consent to travel with me.

An old sleigh and two or three dollars were given us in Brookfield. In the latter part of January, taking leave of the converts, we proceeded to Hardwick; there held several meetings in the Christian meeting-house, and one in the Universalist. In the latter, was a large and attentive assembly; some were very solemn; others opposed; and afterwards, as I was informed, threatened to beat me. After holding several other meetings in Hardwick, and enjoying good seasons, we attended a meeting in Canajoharie. Eight came forward for prayer. One promised to kneel and pray thrice a day for five weeks; who, together with several others, was soon converted. Here I discovered my horse was sick; but not having money to get him kept in the place, we proceeded slowly twelve miles to Charlestown, and held one meeting. Then, leaving my horse in the care of a good man, we pursued our journey on foot.

Feb. 1, we walked to Rotterdam; and the next day attended meeting with the Methodists in Schenectady. We went home with the preacher; and I desired to leave an appointment at his chapel, to attend on my return. After examining my credentials, and consulting some of his society, he told me, they had concluded, as I was a boy, and could not injure the house, to grant me the privilege. Proceeding eastward, we crossed the Hudson, passed through Troy, and ar-

rived at Brunswick in the early part of the evening. Being requested to hold a meeting, immediate notice was given, and about thirty collected, to whom I spoke with freedom.

In the morning we pursued our way; but my mind was in great trial, from the singular and irreligious deportment of the youth who accompanied me. His levity seemed daily to increase; and I now despaired of any reform, for reproof was in vain. And I wept, not only for his soul, but for my own misfortune, in having fallen into company that was worse than useless. After consideration, I told him my grievances, and my wish to separate. This he refused; saying, "I can travel as fast, or as slow as you can, and I will go with you to Andover, N. H. It will be useless for you to contend with me, as this will only close the hearts of strangers." I attempted to separate from him, but he prevailed. So being a stranger, and without friends, I had to submit to his will, painful as it was, and patiently bear with him, till the way should open for my deliverance. We tarried the ensuing night in Bennington, Vt.; the next day, crossing the Green mountains, we waded through a deep snow to Wilmington.

In the morning, after paying our last money for the night's lodging and a few crackers, we went to Brattleboro', where was a toll bridge across the Connecticut river. After telling the toll receiver our situation, I requested a free passage. He inquired if we had money, and received answer that we had not. He then asked me of my business; I replied, I am trying to preach the gospel. "What! you preach?" said he, "who sent you?" "The Lord, I trust." "What!" he rejoined, "the Lord send you without money! I think then he is a poor paymaster." I answered, "He sent his apostles without purse or scrip; and in like manner, I think he hath sent me." He then inquired; "Have you any friends in the place from which you came?" "I believe I have," was my reply. He then remarked, "I doubt whether you have any friends; if you had, they would have provided money for your expenses; I guess you are an

impostor." On my offering to show him my letters of commendation, he said, "I don't wish to see them; pay your toll and be off." Again I told him, as I had no money, I could not. In a manner too abrupt to name, he bid me say no more, but go back whence I came; then he fastened the gate, went into his house and shut the door. I turned away, and leaned over the railing of the bridge. The recollection of days when I was blessed with parental care, when I enjoyed the society of friends and brethren dear to my heart, and reflections on my present situation, now crowded into my mind; the contrast overpowered my feelings, and my tears mingled with the stream. While thus venting my grief, several passed the gate. At length I fell on my knees, and besought the Lord to open my way, provided he had sent me; and if he had not, I desired it might continue to be hedged up. When I arose, two men stood behind me, and one of them asked, "What is the matter?" I replied, "I wish to pass the gate, but have no money." He then paid our toll, which I think was not more than four cents; and much to my surprise, began to swear, and curse the gate keeper for detaining travellers because they had no money. This has reminded me of the ravens, that were sent to feed Elijah, when the Lord's professed people did not; and also of the scripture, Prov. 21:18, which saith: "The wicked shall be a ransom for the righteous, and the transgressor for the upright."

We had now entered New-Hampshire, and were both weary and hungry. On coming to a large house, where all things around indicated that the inhabitant was wealthy, I thought to go in and beg a little food; but this scripture occurring to mind, "How hardly shall they that have riches enter into the kingdom of God," we passed on, and went into a little cottage, whose appearance bespoke poverty. The people fed us, and I felt to thank God. Proceeding a few miles into Chesterfield, I began, as the sun was setting, to seek a lodging; but at every house, for some miles, I sought in vain. For as soon as they learned the object of my journey, the repeated answer was, "No."

Had a poor drunkard asked their charity, doubtless they would have given him as much as a crust of bread, and a lodging by their fireside; but as I was a poor preacher, of a *dissenting order*, to me they would grant no favours. Some attempted to justify their conduct by this scripture, “*Receire them not into your house.*”\*

After requesting entertainment at a certain house, being asked of my business, I answered, “I believe the Lord has called me to labour in his vineyard; and in obedience to this requirement, I am endeavouring to preach the gospel.” Then they said, that *no one* should *preach* without a *collegiate education*; and that such characters as I was, they considered the *false prophets*, that should come in the latter days; and on such they should bestow no favours. It was now about 9 o’clock in the evening; and having found no shelter, the possibility of perishing in the street by cold, was suggested. Without asking leave, I kneeled down, and entreated the Lord that my way might be opened; or if I must perish, that I might be reconciled, and submit to my fate, without a murmuring word, or a repining thought. On bidding them farewell, the woman of the house said, “Stop a minute, I wish to talk with you. What made you first entertain an idea that the Lord had called you to preach?” I answered, “The impression of his Spirit on my mind, and its agreement with the scriptures.” After asking several more questions, she said; “You may stay the night, provided you will be civil, conform to our rules, retire in season, be lock'd in the room, and at 11 o’clock, have a young man come to your apartment and lodge with you.” I observed, that we wished to leave early in the morning, and inquired at what time they would let us out. She replied, “*At our own time.*” Not choosing to comply with such requisitions, we left them.

---

\* I am of opinion, that the “*house*,” [not houses] is the *church*; for it is contrary to the gospel to shut our doors against the *poor*, or *strangers*, even if they are wicked. “*Do good unto all, especially unto those, who are of the household of faith.*” Gal. 6:10. “*That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God.*” 1 Tim. 3:15.

We next called on a man who was a deacon. He asked his wife if we could tarry, but she refused her consent. Being busy, he had no leisure to make further inquiries; but giving us a piece of money, said, " You can provide lodgings with that." I thanked both him, and my heavenly Father, and obtained lodgings at the next house. We retired to rest without any refreshment; and in the morning, our hostess, who was a widow, kindly gave us breakfast. And with a heart glowing with gratitude to Him who hears the young ravens when they cry, I went on to Sullivan, and there preached Jesus. The following day, we proceeded to Bradford, and tarried with a Free-Will Baptist deacon, who treated us courteously. We spent the next night in Wilmot, with a brother who received us affectionately; and my heart was comforted beneath his roof.

Feb. 10, was the Sabbath; and finding a congregation in Andover, assembled to hear Eld. Jesse Thompson, we went in, strangers to all present, and took a seat. At the close of his sermon, I gave an exhortation. This meeting was very solemn and refreshing. In the afternoon, Elder Thompson invited me to address the people. In compliance with the invitation, I opened my mouth, and the Lord gave utterance: he made his word as sharp arrows in the hearts of his enemies, and almost every face was bedewed with tears. Near the close of the exercises, about one hundred, on being requested, arose to manifest their desires to find Jesus. In the evening, I attended a conference meeting; and the next day preached in a ball-room. Several, humbling themselves, bowed with christians in time of devotion.

About this time, Moses Marrow left me. He now took his own course; soon became irreligious; and at length a base imposter. May God save me, and all who read this, from pride, "the snare of the fowler," which effected the downfall of this youth, who but for this, might have been a burning light.

During the four days following, I held two meetings in Wilmot; two in Sutton, in which several kneeled for prayers; one in Springfield; and on the

16th of the month, went to Enfield, and tarried the night with Elder E. Chase, editor of the Religious Informer.

Sunday, Feb. 17, Elder J. Thompson preached at Enfield, in a ball-room: after sermon, I gave an exhortation; and in the evening, enjoyed a solemn season at Canaan, while entreating sinners to be reconciled to God. Next morning, I left without breakfast, having twelve or fourteen miles to walk before 10 o'clock. After going nine miles through the deep and drifted snow, my strength was nearly exhausted; but embracing an opportunity to ride the rest of the way, I reached my appointment. The Lord gave me freedom in speaking from Romans 9:13, "Jacob have I loved, but Esau have I hated;" and my soul was filled with joy inexpressible. Many wept, and I believe good was done in the name of the holy child Jesus. In the evening, we enjoyed a solemn season in the south part of Wilmot. The four days following, I spent in Andover, and attended six meetings, in which were appearances of good; but not so much prospect of a revival as had been expected. Feb. 23, I held another meeting in Wilmot; the day following in Springfield, and my soul was filled with the joys of the heavenly world.

I was now about to return to New-York. The people here had received me in the name of the Lord, and shown me great kindness. I came to them penniless; but through their liberality, had now \$10. My prayer was, that Heaven would reward them; for I believed, agreeably to the words of Christ, Matt. 10:42, "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, shall not lose his reward."

Monday, Feb. 25, I commenced my journey; having a chain of appointments four hundred and fifty miles in length, and some of nine months standing. The day before, considerable snow had fallen, and the wind blew, so that in some places, the road was filled to the tops of the fences; yet I was enabled to walk twenty-two miles, and attend three appointments. The following day, after travelling fifteen miles to

Washington, I found that I could not get to my appointment in season, and hired a man to carry me four miles: still it was eight miles further, and the road not broken. Proceeding slowly, I arrived at the meeting about seven in the evening. The house was filled with people, and I commenced speaking; but was soon interrupted by some, that came to make disturbance. I entreated them to behave with decency, but they were the more outrageous, and swore violently. Some present, threatened them with prosecution if they did not desist; upon which, one laid aside his coat to fight. After expostulating with them a considerable time, and being convinced that all attempts to persuade them to order would be useless, I left the assembly, and it soon dispersed. This meeting was in Stoddard, N. H.; and the only one of my appointment that was ever broken up by the ungodly; probably this would not have been, had not the disturbers been drunken.

I went to a tavern, and some of the assembly followed, wishing me to preach there; but the gang pursued us, and soon all was confusion. Some who appeared friendly observed, that as I was a stranger and had suffered abuse, they would make a contribution, as a kind of compensation. To this, I objected. A few cents were offered me, which I chose not to accept; being resolved, if the people would not hear my Master's word, to receive none of their substance. O the grief of my heart, while witnessing the rebellion of this people! My soul mourned, and mine eyes ran down with tears. I left the place, and walking five miles further, stopped for the night; but in the morning, finding that, amid the troubles of the preceding evening, a bundle of my clothes had been left at the tavern, I hired a horse, and after returning for them, proceeded again on foot.

The road being muddy, and the remaining snow melting, I was much fatigued. All things appeared gloomy; and for miles I strewed my path with tears. Then, sitting down by the way side to rest my weary limbs, I thought of my native land;—of the great and important work in which I was engaged; the powers

of unbelief; and the hardness of men's hearts. O, how insufficient to preach the gospel, did I feel! But, while reflecting, that the Lord's strength is made perfect in weakness, in those whom he sends; that he knows all the sorrows of his children; that he hath said, "Lo, I am with you alway, even unto the end of the world,"—a voice whispered, '*My grace is sufficient for thee.*' My heart was comforted, and I proceeded. Finding an assembly at a meeting-house in Keene, I took a seat in the gallery; and feeling an impression of duty, after the service I arose and began to speak. Two ministers who were present, looked towards me with an air of coldness, then made signs to each other, and put on their hats: the doors began to fly open; and all were moving, when a man, laying his hand heavily on my shoulder, said; "Stop! what are you making disturbance here for?" and immediately hurried me out of the house. As I passed the people on the green, I shook off the dust from my "feet, for a testimony against them," and then went to Chesterfield.

Feb. 28, I preached in Chesterfield, near the manufactory, and enjoyed the presence of my Master. The assembly heard attentively, and afterward gave me some over a dollar. In the west part of the town, after rising a hill near Connecticut river, I saw in the vale before me, a large assembly in front of a house; and recollecting kneeling and praying near that place, four weeks previous, and making an appointment for a boy of sixteen to preach at this hour. Some, as they were passing by, heard it, and circulated the notice quite largely. As I approached the crowd, an aged, grave, and neatly dressed gentleman, met me; and inquired if I was the young man who appointed that meeting; being answered in the affirmative, he invited me to follow him. The people giving place, we came to the door of the house, which was already full. He handed me his bible, and placed a chair upon the door step. Standing in the chair, I spoke from the scripture, "*Many are called, but few are chosen.*" Matt. 22:14. I endeavoured to show who are called, even all that are afar off by

wicked works, according to the invitation of scripture; Isa. 45:22, "*Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.*" Then I attempted to show, that they who are chosen, are chosen 'through sanctification of the Spirit,' and belief of the truth—that they must *believe*, before they can become the chosen of the Lord; and that the reason that *few* are chosen, is, that *few* will *hear* or *obey* the call. Much solemnity rested on the assembly, and the greater part seemed deeply affected. At the close of the meeting, the gentleman before named, returned thanks to the Lord,—for the happy disappointment they had met with—that the young man, instead of ridiculing the religion of Jesus, as they had feared he would,\* had come with tears, entreating his fellow youth to be reconciled to God—and besought the Lord to impress the solemn truth they had heard upon their minds. He then proposed a contribution, and several dollars were given me. I was informed that this gentleman was a preacher, and an officer of a literary institution of distinction in New-England, and that he was now going in company with his wife to visit their friends in Vermont. On leaving the place, he carried me in his sleigh two miles, and invited me to go home with him; and said he would give ten dollars toward my support at school. As I did not incline to his proposal, he then said, he would himself give me six months support at college, and that a whole course of collegiate study should be provided me free of expense, if I would return with him. But having appointments, and feeling no liberty to leave the work to which God had called me, I expressed my mind, acknowledged his kindness, and told him I could not accept his generous offer. He then remarked; "When I commenced preaching, I did not wish more than two hours to study a dis-

---

\*From the novelty of the appointment made as above named, for a boy of sixteen to preach, a large concourse of people were expected to assemble. And as the friends of religion feared, that either the boy would not attend, or if he should attend, that his object might be to ridicule religion, they had solicited this traveller to delay his journey a day, and attend this meeting, for the purpose of promoting order, and of preaching to the people if circumstances should require.

course; but now, I want two days, and perhaps do no more good than I did then, if I do as much." He further observed, that education was good, and very necessary; although without it, men called of God, might be useful. To these remarks, I assented; and would gladly have accepted his proposal, could I have done it without the sacrifice of my peace. Science may gain the favour of man—find access to the hearts of many, and may often extend the preacher's usefulness. But the path of duty appeared to lead me in a more humble and self-denying way; to go to the poor and the ignorant;—to tell them, in my simple language, that Jesus died for sinners, and exhort them to flee from the wrath to come. On parting, he gave me good counsel, and bid me "God speed."

I then crossed the Connecticut and West rivers, and found a large assembly in Dummerston, almost weary of waiting for me. The Lord gave me a message to the people. Here was a church that had left the *Calvinistic Baptists*, and declared themselves *Free-Will Baptists*; though they knew no denomination professing their sentiments. When they first separated, their number was small; but now it had increased to eighty, and several other considerable churches had united with them. Elders Mann and Wells had the care of them;—like other dissenters, they had been much persecuted. They received me gladly; and we found we were of one heart, of one soul, and spoke the same thing. These churches afterward united with the Free-Will Baptist Connexion.

March 1. In Marlborough, Vermont, I spoke to a few; of these, some laughed, and some wept. At Wilmington, I found that two of my appointments had not been noticed. The next day, I crossed the Green mountains to Bennington; and the day following, went to Hoosac, where I had made an appointment at the Baptist meeting-house, provided the church should be willing I should preach in it; otherwise, it was to be in the highway. This day being the Sabbath, the church, after consulting together, concluded, that as I could not harm the house, I might address the people. Putting my trust in the Lord, I

spoke on the subject of the resurrection. March 4, at a meeting in Brunswick, the Lord gave me much of his spirit, and touched the hearts of the hearers. Two dollars were here given me.

March 5. I had an appointment at the court house in Troy. On my arrival, finding the door closed against me, I gave notice that I would preach on the steps, in fifteen minutes. But before the time expired, the door was opened, a number assembled, and I spoke to them according to the grace given me. A well dressed gentleman, having a large ivory-headed cane, hung by a ribbon on his wrist, sat just before me, and seemed to hear and look very earnestly. At first, he appeared to me like "some great one," who thought, by his presence, to embarrass me; and to my sorrow, I found myself somewhat intimidated; but remembering that men are only dust, and that the servant of the Most High should not fear the face of clay, my mind was measurably relieved of its embarrassment. When the meeting closed, he beckoned to me, observing that he wished some conversation. Following him two rods from the court-house, he stopped on the side walk, raised his hand, and in an elevated tone of voice, said; "*I am a Methodist preacher in this city, and your friend;—I advise you to go home, and stay there till you can preach. You may preach till you are as old as Methuselah, and you will never do any good, unless you preach better than you have to-day.*" He then left me without further ceremony. I stood amazed, and a flood of tears bursting from my eyes, gave some relief to my wounded spirit. Gladly would I have taken his advice, if I could have enjoyed peace in so doing. But my commission had not been received from man, neither could it be recalled by man; and the path of duty had been made too plain, for me to doubt at this time. A friend solicited me to go to his house and take refreshment; but an appointment necessitated me to decline. We walked a little distance in company, and he inquired, "*What said our preacher to you?*" I gave no answer till he remarked, they feared he had said something that would occasion me a trial. I then stated

his remarks; upon which he appeared grieved, and observed, "He will hear of this again." In an affectionate manner, he gave me good advice, and said; "Do not be discouraged, but do what you think to be duty;" then bidding me "God speed," we parted. This man was a citizen of Troy, and a justice of the peace. I understood that for many years, he had been a member of the Methodist-society, and for some time, a class leader. Some others invited me to their houses, and on parting, left some small pieces of money in my hand.

At this time, the ice in the Hudson was broken up, and floating down the stream, which rendered the crossing so dangerous, that the ferryman durst not venture with me till evening; then without difficulty we reached the opposite shore. The mud was deep, and the travelling quite fatiguing; I succeeded, however, in meeting my appointment the next morning in Schenectady. On the day following, I went to Florida, and preached to a solemn assembly in a ball-room. The Schoharie bridge had been carried away by a late flood, which obliged me to disappoint two congregations. Walking up the creek nine miles in the early part of the evening, I crossed on Burton's bridge; and then walked seven miles further, to Dea. Campbell's, in Charlestown; where, at a late hour, they received me affectionately. Here, I found my horse had been very sick, and was now hardly fit for use. I held a meeting in this place, and a good season was enjoyed. The people were very kind, and communicated considerable; for which I felt grateful.

From Charlestown, I went to Canajoharie, and attended one meeting; thence to Hardwick, and preached again. On Sunday, March 10, I preached in the Free-Communion Baptist meeting-house in Winfield, and enjoyed a season of refreshing from the presence of the Lord. In the afternoon, I spoke to an assembly of several hundred in Brookfield. The converts, with apparent gladness, welcomed my return; and many of them appeared much engaged. Several, who were mourning for their sins when I left the town the winter before, were now happy in the Lord.

On Monday morning I left early, having an appointment at the Baptist Seminary in Hamilton, at 9 o'clock, A. M. When within three miles of the place, as I was riding down a hill on a quick step, my horse stumbled, and I fell on my head; but rising immediately on my feet, a violent pain caused by the fall, deprived me of strength, and I fell into a ditch by the side of the road. The air appeared to me full of fire, and every thing had a fiery and unnatural appearance. My mind wavered—feelings of insensibility fast stole upon me;—and, concluding death's cold hand was about to release my soul from its house of clay, in my thoughts, I bid adieu to the world with its sorrows:—a calm peace filled my soul, and in a moment, I was senseless. The next I knew, a stranger stood behind me, supporting me in his arms. He had seen me fall, and had taken me up, expecting I was dead. But, much to the surprise of myself and others, I so far recovered, that I was able to ride on a slow walk to my appointment, about an hour after the time. I spoke from Matt. 24:44; "*Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.*" To me, this was a solemn meeting, and the audience seemed greatly affected. At the close, a young man desired me to pray with him, and said he was resolved to seek the Lord. During prayer, he kneeled in the presence of the assembly, and soon after found peace in believing. In the after part of the day, though the travelling was very bad, several hundred assembled in Eaton, to whom I spoke with much freedom. Scores wept profusely, and mourners sighed for salvation; about forty arose for prayer. At a prayer meeting in the evening, twenty-five promised, by giving me their hand as a sign, to seek the Saviour.

Leaving Eaton, I went to Georgetown and Nelson; held several meetings, and in the latter place met with opposition from the wicked. My labours in Nelson seemed to me almost lost; but a minister who resided in that vicinity has since told me, that he baptized several, who dated their awakening at the meeting which was so disturbed by the ungodly. How little

doth the sower know, when he sows the seed, which shall prosper "this or that; or whether they both shall be alike good." Oft the servant of Christ, after dispensing the word, groans within himself and sighs, while he is tempted to believe his labour has been in vain: but the promise is sure, "He that goeth forth and weepeth, bearing precious seed, shall, doubtless, come again with rejoicing, bringing his sheaves with him." Psalm 126:6.

On Thursday, I preached at Manlius Square, and during a stay of three days, attended eight meetings in Manlius township. Some were awakened, and eleven or twelve solemnly engaged to attend to "life's great concern." Sunday, March 17, I held two meetings: the latter in Gettysburg was a favoured season. The next day, I arrived at my father's, having been absent four months and six days. In this time I had seen much of the glory of God, and his wonderful works among the children of men. My heavenly Father had watched over me, and supplied my wants, and now permitted me to return in peace, to my surviving parent. Blessed be the Lord for all his tender mercies.

Having used the utmost economy in my expenses, and carefully guarded the small pieces of money given me in different places, I found enough remaining to pay for my horse; and I felt to praise God, and adore his providence in thus opening my way to travel and publish salvation.



## CHAPTER VII.

*The particulars of my travels and labours for nearly three months after my return from New-Hampshire.*

DURING a stay of six days in Junius, I attended four meetings; then leaving home on Tuesday, March 26, went to Scipio, and there saw my youngest brother; and thence went to Genoa, where my sister resided. While with them, my feelings were pained, and

my heart was sad, as their presence called to mind the change death had made in my father's family; and although I had good reason to believe they were committed to the care of those who treated them kindly, yet the reflection that they were motherless, and removed from their native home, almost overpowered my feelings.

Tarrying in Scipio and Genoa a few days, I held ten meetings, in some of which the power of God was manifested, and I trust good done in the name of the Lord. On Monday evening, April 1st, I preached to a solemn and attentive assembly in Dryden; and the next day in Candor, where I enjoyed the sweet presence of my Master. Some were awakened, and soon found Jesus to be "the chiefest among ten thousand, and the one altogether lovely."

From Candor, I went to Owego creek, and attended four meetings; thence to Caroline and preached thrice. In the last meeting, a number were seriously concerned for their eternal welfare, and bowed the knee while we pleaded for mercy in their behalf. Some were soon brought to sing praises to the Redeemer. On the evening of the same day, I preached again in Candor, and the Spirit gave utterance. The power of the Highest gladdened the hearts of his saints, while sinners trembled under his mighty hand. It was a time of mourning and weeping, of joy and gladness. Eight were awakened, and with four other mourners, bowed for the first time, at Mercy's altar. Some of these were of the first respectability in society, soon became, happy and sung the praises of Emmanuel.

Monday, April 8, I held a meeting in Owego; then crossing the Susquehanna, entered Pennsylvania, preached once, then returned and spoke at the Gaskell ferry. Many appeared to receive the word with gladness. Crossing the Susquehanna again, I preached a second time in the village of Owego. A considerable assembly was present, and some heard with candor, while others, like Gallio, cared for none of these things. After this, I attended a meeting in Berkshire; and on the morning of the 10th, though

very rainy, a large number assembled near Owego creek. The Lord gave me a message, and directed it to the hearts of the people. In the afternoon, I preached again, and in the evening held a meeting in Caroline. Here twenty-two covenanted to kneel and pray twice a day for three weeks, and gave me their hands as a token thereof. Many of these seemed to be deeply sensible of their lost situation without the Saviour.

Thursday, I enjoyed a precious season in Candor while preaching Christ. Seven told me, that since my last meeting in that place they had found Jesus, and were happy in his love. In a meeting, the next day, I was especially favoured with the Divine presence, and heard seven declare their determination to seek the Lord. Saturday, I rode twenty-three miles to Berkshire, and in the evening, spoke the word with freedom. Many appeared tender, and four desired the prayers of christians.

Sunday, April 14, I held three meetings; one in Candor, and two fifteen miles distant; and the next day attended meeting with Elder John Gould, in Candor, who spoke from Heb. 10:22, 23. His discourse was solemn, and reached the heart. Another soul had been brought into the liberty of the gospel. After sermon, we walked to the stream, and a solemn congregation crowded its banks. Elder Gould baptized nine of the converts, who came up out of the water happy, and rejoicing in God. Sinners wept as they beheld the scene; and soon after leaving the water, one heavy laden soul came into the liberty of the gospel. In the evening, the cries of penitents still saluted our ears.

Tuesday, I again spoke in the name of the Lord, and a few came forward for prayers, some of whom appeared to be not far from the kingdom of God. The day following, while speaking the word on Shendaken creek, the power of God descended on the people. Those who had neglected the Saviour, saw the awful nature of sin; and a view of its consequences caused many to sigh. Several gave me their hands, desiring to be remembered at the throne of grace. In the

evening, I preached at Candor, and a number of converts, for the first time, witnessed for Jesus.

At a meeting during the revival in Candor, it was impressed on my mind after preaching, to say to the people, that I believed a *person near me would die in three days*. No sooner had I made the remark, than several began to weep bitterly. On the next day, as I was visiting from house to house, I came to an inn; and a daughter of the landlord asked me if she was not the one concerning whom I had the impression on the evening previous. I told her she was. Immediately she wept aloud. I told her my impression did not respect *temporal death*, but a *death to sin*. Then she appeared to be relieved, and said she hoped it would be so. At this instant her father came in, in a great rage, and demanded whether I was the boy that was around *scaring folks to death* by prophesying that they would die. Before I had half answered his question, he chased me out of his house. I entreated him to let me explain what I had said; but he refused. I then requested that I might pray in the house; this he refused also. I then asked if I might pray at his door steps. He then chased me into the street. His wife and daughter wept and entreated him to forbear; but in vain. I then kneeled in the street before the house and prayed. He shut the door and went out of sight; but his wife and family opened the windows and listened. After this I visited other families, and found that great opposition was raised among the people and brethren. Contempt was heaped upon me without reserve; and some said, "We will see whether he is a true prophet." Sometimes I indeed trembled myself, and feared I had been mistaken. But two or three hours before the three days were out, it pleased the Lord to convert the young woman, and this generally stopped the mouths of gainsayers. I was informed that the landlord had a tenant who was pious, and that by hearing his landlord say much against me, he became doubtful whether I had been sent of the Lord. He had practised praying daily under a certain apple-tree in the orchard; and now he prayed to *Him who*

made the fig-tree barren, if he had sent me, to make that apple-tree, which had just leaved out, "*wither away.*" From that day the leaves withered, and in three weeks they became dry. He said he sought to find a natural cause for the dying of the tree; but could find none.

Thursday and Friday, April 18 and 19, having appointments, I rode sixty miles in a storm of rain and snow to the town of Milo; and on the two days following, attended five meetings in Benton and Penn Yan. Monday, 22d, I was much distressed with a pain in my side; but rode to an appointment in Jerusalem, and spoke half an hour to an assembly that appeared much affected. At the close of the interview, a young man came forward for prayer, soon professed faith in the Redeemer, and became a bold witness for the truth. In compliance with a request, I went to the house formerly occupied by Jemima Wilkinson, who called herself, "*The Universal Friend;*" and was kindly treated by the people living in the house, to whom she bequeathed her property. I could not ascertain that her followers (as is commonly reported) strictly call her Christ; yet they say, "*The spirit of Christ dwelt abundantly in the Friend.*" They would not call her a *woman*, or *Jemima Wilkinson*, nor apply to her any of the personal pronouns of the feminine gender; and I feared they trusted for salvation in another than Jesus the Son of God. They are industrious, regular in their habits, much attached to their own customs and sentiments; and though uncharitable in their opinion of the religious principles of others, they intend to treat all with civility and tenderness. They disapprove of marriage.

On Tuesday, I was relieved of the pain in my side by the letting of blood, and preached twice in Middlesex. The day following, I held a meeting in Bristol, thirty miles distant; and the next day preached in Richmond. Passing through Livonia, I preached Christ in the villages of Geneseo and Moscow. I felt great boldness in proclaiming free salvation, and in vindicating the doctrine, that "*God is no respecter of persons,*" but *will have all men to be saved*,

*and come to the knowledge of the truth.* This doctrine pleased some, and offended others. One of my hearers, whose heart the Lord opened, requested entertainment for me at a public house, promising that he would pay the charge. But the landlord refused, declaring that a man who would preach such doctrine, should have no place in his house. I understood also, that a man followed me with a horse whip, to chastise me for preaching heresy, but finally was persuaded to desist.

After leaving Moscow, I attended meetings in Perry, Leicester, Wales, Boston, and Eden, which closed my line of appointments that had been long standing, and had employed my time for nearly two months.

On Friday, May 3, I left Boston, and at five o'clock, P. M. preached in Attica, forty miles distant; at nine the next morning, in Perry, twenty-two miles from Attica; and at twelve the same day in Moscow. In the latter place, twelve manifested a desire for the one thing needful. Here several gave me some pieces of money. The Lord gave me much freedom in speaking to an assembly in the evening at Livonia, and the hearts of many appeared to be touched. After the close of the meeting, I rode eight miles the same evening, in a cold rain; and in consequence, found my health much impaired.

Sunday, May 5, I preached in the A. M. to a people in Bristol, that seemed to hear as for eternity; and, in the P. M. to several hundred in the north part of the town. I felt to bless God for the assistance of his Holy Spirit, and the solemnity that reigned. At the hour of five, I preached standing on a stone, in the open street, to about three hundred people in Canandaigua village. Some appeared to receive the word; others cared not for the things which belong to their eternal peace. At ten the next morning, standing on a stump, where two ways met, I preached in Gorham to about forty, who seemed to hear for the judgment day; and at one o'clock, P. M., spoke again in the street, to about two hundred, near Federal hollow. In this meeting, the Lord gave

me great freedom, and directed the truth to the hearts of the hearers. At five o'clock, P. M., I spoke to an assembly in Middlesex. The next day I rode twenty miles, and attended three meetings; and the day following preached twice. Thursday, after travelling twenty-four miles, and preaching in Penn Yan, and Benton, I found myself quite ill, and unable to attend my evening appointment in Milo. The next day, being somewhat strengthened, I travelled twenty miles and held one meeting.

On Saturday and Sunday, the 11th and 12th of May, the Benton quarterly meeting was holden in Junius. I was still very feeble; but being requested, I spoke to the people on the Sabbath, from Acts 17: 30: "*And the times of this ignorance God winked at, but now commandeth all men every where to repent.*" After which, Elder J. Norton preached from Job 32: 9: "*Great men are not always wise; neither do the aged understand judgment.*" Then Elder I. Craw delivered a sermon from Psalms 48:2: "*Beautiful for situation, the joy of the whole earth, is Mount Zion.*" This discourse was very interesting, and was followed by animating exhortations and prayers. The exercises closed by cominemorating the sufferings of Christ, and washing the saints' feet.

I now found my illness to be occasioned by the measles; a disorder of which I had not before had the least suspicion. As I had been constantly meeting with people, a large number had taken the disorder, and I felt much tried on the account; but as I could not find that any, who took it of me, died in consequence of it, I was much relieved, and petitioned Heaven that this visitation might be sanctified to their good. After meeting closed, with much difficulty, I walked two miles to my father's, was confined one week, and consequently unable to attend my appointments, which extended to the west one hundred miles. This was the first time I had disappointed congregations on account of illness. Large numbers collected in many places; and though unable to be with them in body, I was with them in spirit, and earnestly prayed that Jesus would be one in their midst.

Monday, May 20, having recovered from my illness, I set out for the Owego Q. M. which was to be holden in Candor, on the 25th and 26th of the month. I tarried two days by the way, in Dryden, and preached the word. At the Q. M. a good season was enjoyed, and on the Sabbath, several were baptized.

Monday, I left for the Holland Purchase; and in five days, travelled one hundred and ninety miles, to Concord. In this town, the Erie Q. M. commenced its session on Saturday, June 1, 1822. A grove was prepared with seats for the people, and about one hundred assembled. After some preaching and exhortation, in obedience to what I considered duty, I addressed the assembly about three quarters of an hour; but enjoying little liberty, I took my seat under considerable depression of spirit, and soon the exercises closed. In the evening, a preacher, who had heard my discourse, observed, that he did not think it was my duty to preach, and that he was satisfied my preaching had done no good. After replying that I felt I had not a praying audience; he said he did not think I had; that he did not pray for me, for he thought me out of the place of duty. Feeling conscious it had been my *intention* to walk in the path of humble obedience, a degree of peace comforted my heart.

Monday, I preached in Zoar and Concord. My soul was happy, the Lord blessed his word, and in one of these meetings, five awakened souls came forward for prayer. At five o'clock, P. M. the preacher above mentioned held a meeting in Boston. After the conclusion of his sermon, I gave an exhortation, and then accompanied him to Elder R. Carey's. On resuming the subject of former conversation, he said to me, "*Either you or I have not the spirit of Christ;—it is pride that causes you to travel so extensively,—you wish to get a great name,*" &c.,—"curiosity brings the people out to hear you, and after preaching two or three times in a place, you cannot get so large a congregation as at first." To these remarks I made little reply; for being confident, that, in some

things at least, he laboured under a mistake, they affected me but little.

But as I awoke next morning, a gloom veiled my mind. I arose, and without taking any food, proceeded on foot, through a severe rain, to Eden, where I had an appointment. While travelling, the remarks of him whom I believed a father in Israel, and to whom I had looked for encouragement, rushed upon me. And reflecting that his labours had been greatly blessed to the conversion of souls—that he was highly esteemed, and considered a spiritual preacher, *sore temptations beset me.* Thinking I might have been deceived respecting duty, and have engaged in a work to which God had not called me, my faith began to fail—unbelief increased—the powers of darkness bound my soul, and all my hope seemed blasted. My distress and trials were past expression, and unparalleled by any thing that I had hitherto experienced. I turned aside into a wood, prostrated myself on the wet ground, and poured forth my grief in sighs and tears. Perhaps I never came nearer sinking under trials, and vowed, like Jeremiah, no more to speak in the name of the Lord, than I did at this time. I lamented that I had any appointments, and concluded that after attending those I had already given out, I would make no more; and in case there was no change in my mind, would tell the people that I had been deceived and should preach no more. O how important, that fathers in Israel be exceedingly careful that they hurt not the oil and the wine.” Young preachers, and those who are inexperienced, cannot, at the best, exercise that wisdom and skill, which preachers of more experience can. They may often err in judgment as to duty—they may often err in the selection of a text, and in the explanation of scripture, as possibly *I might in this case*, and probably *may have done* at some other times. Yet as these errors are almost inseparable from the improvement of young and weak gifts, how necessary it is that elder brethren deal tenderly with such; striving with gentleness to admonish and correct them, when they see them in error. A few words of discouragement

from one of age and experience, may for ever destroy the confidence and faith of the tender mind. It is true the scripture says, Rom. 8:28, "All things work together for good to them that love God;" still experience lamentably proves the hurt that is done tender minds by *harsh treatment* and *severe reproofs* from the *fathers* and *mothers* in Israel. Instead of its disposing them to *trust more in the Lord*, it generally discourages and disheartens them, and frequently causes their faith to fail. O may the Lord give his followers wisdom to become *nursing fathers* and *nursing mothers* in Israel, and gently lead the children along in the paths of duty. I arose and went to my appointment with a gloomy mind, and dreaded to meet the people. On entering the assembly, I remained in silence a few minutes, thinking to tell them I had been deceived with regard to my duty; but in an instant, former experience, and former evidences of the duty God required of me, rose clearly to view; and with them, peace flowed into my soul. My doubts fled—and reflecting that, "*Great men are not always wise;*" *neither are good men always perfect*, I was convinced my duty might be better known to myself, than to any other erring mortal; and, though saying in my heart with the apostle, "*Who is sufficient for these things?*" I arose and commenced speaking. The word of the Lord was like fire shut up in my bones, and his power attended it to the hearts of the people. Sinners wept; saints rejoiced, and my soul was happy in God. Seven were awakened, and bowed before the Lord, while we pleaded for mercy.

Wednesday, I attended a solemn meeting in Hamburg; after this I preached once in Attica, and returned again to Hamburgh, where I spoke to an attentive assembly, on Monday the 10th of June. The day following, I preached with much freedom in Eden.

## CHAPTER VIII.

*My journey to Ohio.*

For sometime I had felt that it was my duty to go to Ohio, and declare the glad tidings of salvation to the inhabitants of that new country. And having made such preparations for my journey as were practicable, I left my horse with a friend in Hamburg, went to Black Rock on Wednesday, June 12, and engaged a passage in a schooner to Portland, Ohio. In the morning we embarked, and sailing up the Niagara, anchored opposite Buffalo till about four o'clock, P. M.; when we weighed anchor, and before a gentle breeze sailed up the lake. The sun shone beautifully, and the waves rolled gently, as the land of my friends and acquaintance gradually receded. Placing myself at the stern, I fixed my eyes on Buffalo, till night rendered every object indistinct; and I said adieu, to the country that gave me birth—where I have tasted heavenly joys, and seen the glory of God —where dwell many precious brethren and agreeable acquaintances, who have often administered to my necessities and soothed my sorrows. Then turning my thoughts to the land in which I should soon be a stranger, tears stole down my cheeks. But reflecting upon the care my heavenly Father has over his children, I retired to the cabin; and soon sunk into a gentle slumber for the first time on the water, and passed the night in a calm and sweet repose. When morning came, ninety miles lay between us and Buffalo; the sun again shone pleasantly, and the bosom of the lake was peaceful. At the south stretched the Pennsylvanian shores; at the north appeared a vast expanse of water. While gazing on the sublime and beautiful prospect before me, my heart was filled with adoration. A calm succeeding, we advanced but little; and on Saturday were still in sight of Pennsylvania. Being requested, I preached on deck, from John 3:14, 15. Although the crew seemed to listen attentively, the word appeared to have little place in

their hearts. This day I ate the last of my provisions; the weather became unpleasant, and the lake that a little time before was almost unruffled, now became tempestuous; and we were driven upon its rolling billows; sometimes from one side to the other, and sometimes backward.

Monday, June 17, the wind and storm abated. Our voyage having been longer than we expected, and the wind being still contrary, the captain of the vessel, notwithstanding his engagement, now refused to take me to Portland; and after receiving my last money for the passage, he set me with four others on the peninsula west of Sandusky bay, and six miles opposite Portland. Here was a light-house; and besides the man who kept it, there were no inhabitants on this part of the peninsula. It was now after sunset, and during the last forty hours I had eaten but one meal, which was given me by the captain of the vessel. The man who kept the light-house, had but little provision with him, having been disappointed of an expected recruit in consequence of the unfavourable wind. So without tasting any food, I lay down on the floor, and closed my eyes to sleep, hoping to forget my hunger. But recollections of the kind brethren in New-York, who had often fed and lodged me with willing and joyful hearts, together with the painful contrast of my present situation, crowded into my mind, and drove slumber from my eyes. When the men who landed with me had fallen asleep, the keeper, remembering the poor boy that had come far from a father's house to preach the gospel, brought me a cracker and half a pint of milk. This was a delicious morsel, and I received it with thanksgiving. Next morning the sun rose with splendour, and I walked out to view the surrounding scenery. The waters of Erie lay on the east, west, and north; south, the prospect was bounded by a wood; across the bay, Portland appeared in sight. But I knew no way to go thither, for there was no vessel on this part of the peninsula, and I could not go by land, as the distance was sixty miles, through a marshy wilderness. Going into the top of the light-house, I looked

eastward, and, though my hunger was oppressive, and I could neither see my native land, nor any place where I had formerly travelled, yet I found Christ to be precious, and his love filled my soul. Two of the men who landed with me had each of them a rifle; and going this morning into a wood, they killed a fawn, which we cooked and ate without seasoning, or any other kind of food; and it seemed a delicious morsel as ever was tasted. After this, while walking in the wood for meditation, I came suddenly to a prairie; on which, the grass, that was two or three feet high, was gently waving over the extended plain. Here, nature displayed its lovely charms. I sat down under the shade—gazed on its beauties—and praised their Author.

The next day, being weary of waiting for a passage, one of the men and myself caulked an old skiff, that had been washed upon the shore, and set off for Portland. The skiff was so small, that our weight sunk it nearly to the top; and it leaked so fast, that it kept me busy in lading out the water with my shoe, which I used for want of something better. After rowing along the shore about two miles, we changed our course directly across the bay for Portland. The wind was against us; and when about one mile from the shore, the waves ran three or four feet high, and frequently came over the top of the skiff. As we could not swim, we now began to view ourselves in danger; but having no wish to return, we faithfully endeavoured to make our way through wind and waves. Every moment our situation grew more perilous. The wind increased, so that we made but little progress; and we determined to return if possible. On turning the skiff about, we were in danger of falling into the troughs; but we succeeded so well, that not more than a pail full of water ran into our vessel; and we reached the shore at Sand Point, about two miles from the light-house. I was glad to get on the land again, though I suffered with hunger, in addition to being both wet and cold. Nature itself seemed to frown; the sky was lowering; the cold northwest wind rustled among the trees, and the water in

billows dashed the shore. Having eaten nothing but fresh venison, without salt or other provisions, my stomach became disordered, and brought on weakness and stupidity. I walked along the shore; and while my former condition, when I enjoyed plenty beneath the parental roof, or among kind brethren, was contrasted with my present situation, in which I had not even the privilege of entering the *houses of strangers*, I wept bitterly. Falling on my knees, I called on the name of the Lord. My soul was soon happy, and joyful; and, though I knew no way to get off the peninsula, or after getting off, to succeed among strangers without money, I repented not my having come into this country.

Soon we met with a man, who had come to the peninsula in search of cattle, and was waiting the arrival of a vessel. I gladly warmed myself by the fire he had kindled; and he gave us some bread and pork; but my stomach was so out of order, I could eat but little. In the afternoon, we were gladdened by the sight of a vessel, coming from Portland; and on its arrival, we solicited a passage. As their business would not permit them to land us at Portland, they took us across the bay to Cedar Point. Taking our portmanteaus on our shoulders, we walked nine miles on the beach of the lake, before we came to any house; and being very thirsty, were glad to drink some poor water. After travelling three miles further into Milan, I found brethren, who received me affectionately. Blessed be the Lord for all his goodness.

In this town, a Free-Will Baptist church had been gathered three years before, by Eld J. N. Hinckley; and from that time it had been visited by only two or three preachers of the Free-Will Baptist order; yet, they had continued their meetings, and in a good degree maintained a gospel walk. Thursday, June 20, I had the privilege of preaching to them.

After this, I attended meetings with some appearance of success in the towns of New-London, Clarkfield, and Danbury. In the latter, a backslider, at the age of seventy, was called to exchange worlds.

When viewing himself about to go into eternity, he remarked, that although he did not *then enjoy religion*, he knew he *once had*; and therefore, it was impossible that he should be lost; for he doubted not, that all who had *once experienced pardoning grace*, would be saved. So, quieting his mind thus in his last moments, to all human appearance, he left the world without concern. In compliance with a request, I preached the funeral sermon. Soon after the people had collected, two sons of the deceased entered the house. They came to visit their aged sire, ignorant of the sad tale. But disappointment and anguish filled their hearts, and their lamentations rendered the scene still more solemn and affecting. We followed him to the silent tomb, the house appointed for all living; then each went his way, and the mourners returned to their habitation, weeping.

Elder Collins of New-York, and myself, appointed a general meeting, to be holden in Milan on the 29th and 30th of June. Brethren attended from three small churches, in Milan, Greenfield and Clarksfield; which were the only Free-Will Baptist churches in this part of the country. On the first day, our number was about twenty; and truly, the form of the Son of God was in our midst, to the great joy of our hearts. A quarterly meeting was this day organized, called Huron Quarterly Meeting. On the Sabbath, about one hundred and fifty met in a barn. I spoke to them from Isa. 33:16,17: "*He shall dwell on high: his place of defence shall be the munitions of rocks,*" &c. Being requested to preach again in the afternoon, I spoke from Jeremiah 17:11: "*As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.*" Eld. Collins delivered a discourse from Heb. 4:9: "*There remaineth therefore a rest to the people of God.*" We then ate the bread, and drank the cup in remembrance of our Lord's body that was broken, and his blood that was shed for us. Several animating exhortations followed; many tears were shed; the children of the King rejoiced; and many, we trust,

felt the need of salvation, and went away sorrowful.

July 2 and 3, I attended meetings in Milan, in which the consolations of the gospel of peace were enjoyed. The four days following were spent at a Methodist camp-meeting in Florence, Huron county, in which I enjoyed the privilege of preaching once from the stand, and of speaking several times at prayer meetings. During this period some were hopefully converted. Monday, July 8th, a Methodist brother in Brunswick, kindly lent me a horse to go to the south part of the state. The next day I preached in Greenfield; and the day following in Plymouth, seventeen miles distant. On Thursday, I attended a meeting in New-London, where the melting influence of God's spirit was felt; then rode to Greenfield, and wasthere confined two days by illness. But obtaining relief by medicine, I spoke on Sunday, July 14, to a large congregation, convened in a grove at Greenfield, from Isa. 42:6,7,8: "*I the Lord have called thee in righteousness,*" &c.; but before the sermon was concluded, a terrible thunder shower alarmed the people, and the meeting was dismissed. If a thunder shower cause the unconverted to have feelings of terrour and dismay, O! what will their horrour and anguish be, when "*Upon the wicked God shall rain snares, fire and brimstone, and an horrible tempest!—the portion of their cup.*" Psalms, 11:6. In the afternoon, I attended another meeting, which was truly solemn; and in the evening, spoke to a weeping audience in Brunswick. The next day, I had an appointment at 3 o'clock, P. M., in Fitzville, twelve miles from Brunswick; but being called to attend the funeral of a child, did not reach the same till evening. Upon entering the assembly, I found there was a great noise, but no confusion. Some were praying, some shouting, others singing aloud for joy, and a few were weeping. Two mourning souls had found peace, and the power of the Lord was among the people. I spoke to them a few minutes, and then prayed. Seventeen engaged, by giving me their hands, immediately to commence seeking the salvation of their souls. A revival followed this meet-

ing, in which fifteen or twenty were converted to God.

Tuesday, July 16, I attended meeting in Greenwich, with Elder Collins, and preached; after which a church was organized. In the evening, I spoke to a very attentive assembly in Plymouth, ten miles distant; and the next evening preached in the court-house at Mansfield, thirty miles further south. The congregation was large and solemn. Thursday, I travelled thirty-five miles to Newark; the next day twenty miles to Raccoon, and there attended worship. On Saturday, I rode thirty miles to a Methodist camp-meeting. Here, I tarried three days, and had the privilege of preaching once, which was at midnight; and of exhorting and praying several times. Wednesday, I rode thirty miles, passing through Chillicothe, thence down the Sciota river; the day following went to Porter, thirty-four miles; and the next day to Portsmouth, situated on the Ohio river, at the mouth of the Sciota.

The country through which I passed was interesting to the stranger. For two hundred miles it is level and fertile; and by the way, are many large farms, in beautiful order. At one place, where I called on a farmer, I noticed the largest field of corn that I had ever seen, and asked the number of acres it contained; he replied, "one hundred and sixteen;" and remarked, that he had two hundred acres of corn then growing on his farm; and that the year before, he raised ten thousand bushels. However, this could hardly be called a "land of brooks and springs," for in general water was both scarce and poor.

On this journey, I had an interview with a minister of considerable talents, belonging to a sect who call themselves *Separate Baptists*; but are denominated by some, *Wash Feet Baptists*; because they believe washing the saints' feet to be an ordinance of the gospel, and make its omission a bar to communion. He informed me that they held to *free salvation*, the *freedom of the human will*, the *final perseverance of the saints*, and what is called *close communion*. I understood there were several churches of this connexion, per-

haps twenty—several able ministers—and that they formerly seceded from the Calvinistic Baptists.

At Portsmouth, I found Elder Rufus Cheney, who removed from New-York to this place six or seven years before. He informed me there were no Free-Will Baptists in this region at that time; and that he lived several months, as it were alone, frequently preaching, but with little appearance of success. At last two or three brethren being in the place from the church of which he was a member in New-York, he felt desirous to attend to the ordinances of God's house; and accordingly appointed a meeting for preaching and communion, and for washing the saints' feet, agreeably to the injunction and example of our Lord, recorded in the 13th chapter of John. At the appointed time, a large assembly attended; yet only two or three were ready to unite with Elder Cheney in the solemn exercises. The *preaching* seemed to have little effect, and the *communion* appeared to make little impression; but when they began to *wash one another's feet*, the power of the Highest descended upon the people—groans burst forth from adamantine hearts,—tears from eyes that seldom wept—and in every part of the assembly, were heard the cries of sinners. From this hour, the Lord blessed the labour of his hands. ‘He saw of the travail of his soul,’ and the glory of God among the people. A powerful reformation followed, in which many learned to sing the sweet songs of Zion. Seven first united to take the scriptures for their rule of faith and practice; but their number increased, until it now amounted to one hundred and twelve. I tarried five days among them, preaching the word of the Lord, and enjoyed some good seasons.

During my stay in Portsmouth, I sent an appointment across the Ohio river, into Kentucky; but when the time came, the boat used for crossing the river was absent. The stream I think was about half a mile wide; and as I was unwilling to disappoint the people, I began to contrive a way to cross; and going alone down the river side, after an hour's labour, I succeeded in getting an old canoe from among the

flood wood, that had an opening in the bottom from end to end, and nearly an inch in width. As the water appeared to be shallow, and of a gentle current, I thought, with little difficulty, I should soon reach the opposite shore; and accordingly set off my little bark. Taking a board for a paddle, and placing another across the canoe, I seated myself, when my little vessel, sinking in the water, filled within two inches of the top. Thus I ventured forward; but soon found myself in deep, agitated water; and casting my eyes toward the shores, they seemed to be in a rapid flight. My little bark whirled round and round, and I wished myself on the land, thinking this perhaps, was an imprudent step. Resolving, however, not to despair, I endeavoured to gain the Kentucky shore. After floating down the stream half a mile, I came within one or two rods of the bank, where the water was very deep and the current swift. A quantity of flood wood was lodged a little below me, and I could see no way to avoid falling amongst it; but happily a stick, projecting from the bottom of the river nearly to the surface of the water, fastened in the bottom of the canoe, and held it. Presently I caught a rail that was floating down the stream, and placing one end of it on the canoe, and the other end upon a log, walked on it to the shore. A large number, chiefly people of colour, assembled, and I felt that Heaven assisted me in preaching. Their tears flowed freely, and my soul rejoiced for the privilege of pointing Afric's injured sons to the Lamb of God, who is able and willing to sanctify their wrongs to their eternal good. Several, apparently much affected, came forward for prayer, and promised to seek the Lord. Nearly the whole assembly kneeled in time of prayer: and I was informed this was the custom of the country. It is indeed but a respectful custom, when God is addressed by his creature, little, sinful man. Duty demanding my immediate return, I obtained assistance in getting my canoe to the shore, and in preparing a paddle; and after floating down the stream another half mile, reached the opposite shore in safety.

Monday, July 29, proceeding twenty-five miles up the Ohio river, I held a meeting in Raccoon. The next day I went twenty-five miles, to Rutland, and there met Elders Rothburn and Hatch; who had been Free-Will Baptist preachers in New-England, several years previous to this time. When they came to this country, they found Elder Steadman, an influential preacher of their own order, happily engaged in the work of the Lord. Elder Steadman removed from New-England, about the year 1805, established several churches, and formed a quarterly meeting; which became so large, that it was divided into two, and these two organized a yearly meeting. Elders R. and H. became fellow-labourers with Elder S., in the precious cause of Christ, till the parched ground became a pool, and the thirsty land, springs of water. The church was nourished by the dews of heaven, and the wilderness became vocal with the praises of Emmanuel. But soon the scene changed. The circumstances as related to me were as follows:

At a session of their yearly meeting, one who had been considered a father in Zion, came into the assembly, fell on his knees, and, to the surprise of all the congregation, confessed, with bursts of grief, a crime, of which even his most violent enemies had not suspected him to be guilty; and which, but for this confession, might have remained a secret till the Judgment. The assembly were astonished; the hearts of his brethren broken with grief; and even his enemies, who had formerly sought occasion against him, now wept profusely; and scarcely a dry face was to be seen in the whole assembly. Deep sorrow sat on the countenance of every friend; and some of the preachers wept the whole night. A little before day, the penitent came to their lodgings, kneeled at their bed-side, and after weeping a while, he asked them if they could forgive him. They said they could, as to personal feelings—but still they wept again, for the occasion that had been given for the enemies of the cross, to speak reproachfully. The wicked now triumphed; and among the brethren there was a division; some thought they should forgive him, and let

him retain his eldership; others, though willing to forgive, were of opinion that his eldership ought to be taken away. Not far from this time, they were visited by several preachers of talents, from Miami and Kentucky, belonging to the sect called ‘New Lights.’ The yearly meeting was in a rocking and tried state. The preachers being mostly young, and little used to such trials as now assailed them, felt unable to sustain the shock. The visiting preachers proposed a union with their denomination. The parties held a conference to learn the existing difference of opinion; and after the investigation, concluded there was no essential difference,—that they should be one people,—and accordingly they united. Some of the churches, however, and many individuals in the yearly meeting, were much dissatisfied; and for several years would not acknowledge the union.

I preached with them once or twice; and on Wednesday, July 31, commenced my return to New-York. And agreeably to the injunction, “*As ye go, preach,*” I attended meetings in Athens and Newark. And on Sunday, August 4, hearing the New Lights held a camp-meeting at Mount Vernon, I rode fifteen miles in the morning, and entered the camp ground, a stranger to all. My garments were worn nearly to rags—much soiled by my late travels in the heat and dust—and I had no change; still I believed duty called me to speak to this people. Having the impression that an introduction somewhat singular, would in this case render the hearts of the people more accessible, I gave my portmanteau to the first man I met, went upon the stand uninvited, and took a seat without speaking, or fixing my eyes on any one, till the close of a discourse which a preacher was then delivering. Then I asked the privilege of addressing the assembly. The preachers and people looked at me with apparent suspicion; and after a little hesitation, a minister called for my credentials. As I left the stand to search for my portmanteau which contained my letters, they called me back, and said, that after an intermission of half an hour, my request should be granted. As the ‘New

Lights' had been much persecuted, I understood some supposed me to be a wicked lad, that had been sent by their enemies to impose on them; but they hoped my attempt to preach would be instrumental of my awakening. The whole assembly watched me very closely till I retired for prayer. When the time of intermission had expired, even before the people had assembled, I went upon the preachers' stand alone, and without ceremony, falling on my knees, began to pray. The Spirit made intercession; the windows of heaven seemed to be open; and at times, the groans, cries, and sound of *amen*, almost drowned my voice. When I arose, the people, who were in number about one thousand, stood thick around the stand, and many countenances were bathed in tears. A text occurred to my recollection; Num. 10:29: "*We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel.*" In the illustration of this passage, I noticed the analogy, first, between the house of Jacob, and the true Israel, or heirs according to promise; secondly, between Moses, the leader of ancient Israel, and Christ, the leader of the true Israel; thirdly, between this journey to the promised land, and the christian's journey to the rest promised to the true Israel; and fourthly, the analogy between the good promised by Moses, and that which is offered by Christ. The Lord showed me favour, and enabled me to speak an hour and a half with great freedom. The assembly stood during the whole time, and many were powerfully wrought upon by the Spirit; saints rejoiced, some shouted, and tears rolled down the cheeks of hundreds. Some powerful exhortations were added, and the table of the Lord was spread before the assembly.

After communion, a vessel of water, basins and towels having been prepared, one asked, "*Who will obey the mandate of the Son of God, 'Ye also ought to wash one another's feet?'*" All waited a little time in silence. And believing the Spirit bade me arise and obey, I laid aside my garments, girded myself with a

towel, poured out the water, and began to wash their feet. Upon which one of the preachers exclaimed, "*Glory to God! some in New-York know as well how to wash the saints' feet as christians in Ohio.*" Many joined in this ordinance, and the effect was solemn and impressive. Before the meeting closed, which was on Monday morning, several were hopefully converted. During this time, various persons put small pieces of money in my hand, which amounted in all to ten dollars; and a merchant gave me cloth and trimmings for a pair of pantaloons. O how kindly hath the Lord provided for his unprofitable servant!

In compliance with the request of a gentleman in Mt. Vernon village, I called at his house. His wife met me at the door with her face bathed in tears, and giving me her hand she affectionately said, "*Glory to God, for what I have experienced this morning.* I was bred in a *formal religion*, and yesterday went to meeting an *unbeliever* in *experimental religion*. But while you were speaking God sent an arrow to my heart; and from that moment I have felt the horrors and pains of hell till this morning; and, bless the Lord, I have just now found peace that is beyond expression." Her husband was a professor, and we had a season of rejoicing. He informed me that several in the village proposed making a contribution for me, if I would receive it. But I felt rich and happy, and after expressing my thanks for their kindness, told him I had enough.

My next meeting was in Jefferson. It commenced in the afternoon, and continued till midnight. The power of God was present, and eternity seemed unveiled; several were awakened, some wanderers confessed their backslidings, and the praises of three happy converts crowned the interview. Wednesday, Aug. 7, I arrived at brother Reynolds' in Brunswick, Huron county, and returned his horse, which I had rode about six hundred miles. He would take no pecuniary reward. O Lord, do thou reward him. Pursuing my journey, I attended meetings in Brunswick, Brownson, Plymouth, Greenwich, Fitzville, Clarksfield, Milan, and Portland, sometimes called

Sandusky city. In some of these, my soul was greatly blessed, and the seasons appeared to be profitable to the people.

On Thursday, the 15th, I crossed Sandusky bay and visited a small settlement, a few miles from the light-house, where I was detained in coming to this country. I was informed there had been no preaching on the peninsula for more than a year and a half. The Lord gave me freedom, and solemnity reigned in our midst. After sermon, I began speaking to individuals; but looking around, I perceived the greater part had left me, and were looking in at the doors and windows, where they could hear, and avoid being spoken to themselves. Some appeared tender, others inflexibly hard. I dined in the place, and, as a friend afterward informed me, the woman of the house hurried the company while I was washing without, to take seats at the table lest I should give thanks.

Friday, I returned to Portland, and waited the arrival of a vessel to take a passage to Buffalo. The steam-boat did not arrive at the expected hour, and word soon came that it had suffered in a gale of wind and was laid up for repairs. Information was given me, that several had expressed doubts as to the correctness of the discourse, delivered in my late visit; in which it was remarked, that I never preached by note; for I believed if a man was called of God to preach the gospel, he was not under the necessity of reading it to the people. They were suspicious that my discourse had been committed to memory; and to prove me, desired that I would preach from a text they should give me. I told him they might notify a meeting and give me a text as I arose to speak. Nearly two hours before the appointed time, Mr. Marsh, keeper of the steam-boat hotel, sent a note requesting me to preach from the following text; Gal. 3:8; "*And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.*" I retired to a grove, spent a few minutes in prayer, then returned and anxiously waited the ap-

pointed hour. About all the village assembled; and after reading my text and making some introductory remarks, I noticed, first, *the scripture promises of the Messiah*; secondly, *their fulfilment, and the manner in which all nations are blessed in the seed of Abraham*; and thirdly, *the faith through which the heathen are justified*. The fear of man was removed, and my soul led out into the deep things of God. The awakening influence of the Holy Spirit was manifest in the assembly, and many faces were bedewed with tears. Mr. Marsh, with two or three others, made me a present of nearly three dollars.

On Saturday, Aug. 17, finding no opportunity for a passage on the lake, and hearing that on Tuesday following a vessel was to go from Cleaveland, a town sixty miles distant; I left Portland at the setting of the sun, with my portmanteau on my shoulder, and walked seven miles that evening. The next day I walked thirty miles, principally on the beach of the lake; and much of the way my feet sunk to the ankles in sand. About twelve o'clock, a stranger on horseback overtook me; said that a few months previous he heard me preach, and offered to carry my portmanteau. His kindness was gladly accepted. When night came, I retired to rest much wearied; and at the dawn of the next morning proceeded on my journey. After travelling three miles, I found the man who had my portmanteau. He offered to carry it to Cleaveland, and expecting he would soon overtake me, I left him, hasted on my way, and reached Cleaveland before 11 o'clock, A. M. On this morning I had travelled twenty miles, and now to my disappointment found the vessel had sailed an hour before my arrival. In my haste during the latter part of the journey, I had allowed myself no time to eat, which now made me feel the cravings of hunger; but my money was in the portmanteau, which had not yet arrived. I went to a grocer, told him my situation, and desired something to eat, promising to pay as soon as my money should arrive. But being denied, I went out from the town a little distance, sat down by the way-side in the rain, and anxiously waited for

the stranger. He had besides my money, my watch, and other articles, amounting in all to forty dollars. In about two hours, my friend appeared with my portmanteau, and with thankfulness I supplied my wants.

I tarried in Cleaveland one day, and on Tuesday, the 20th of Aug. set sail in the Nicator for Buffalo. We had a fair wind, and a prosperous voyage; but the company were profane and wicked. Thursday, I landed at Buffalo, went to Hamburg where I had left my horse, and the six days following, attended meetings in Hamburg, Eden, Boston, Concord, and Ellicottsville. Some of these seasons were refreshing. Several, who had been living without God and without hope in the world, were made to feel their poverty, and desired the prayers of christians in their behalf. After this, I visited Elder J. Folsom, of Boston, who was nigh unto death; and for the last time, enjoyed his society. To me it was an impressive and memorable season. Elder F. had been a faithful and spiritual watchman. I mourned in the certain expectation, that soon he would leave the care of Zion; and as I looked upon the companion of his youth, and their numerous family, all my sympathies were awakened. His soul was happy, and he rejoiced in God. With the firm and blessed hope of meeting him in the land of immortality and eternal bliss, I pressed his pallid hand, and bade him adieu.\*

From Boston I went to Attica, where the second session of the Holland Purchase Y. M. commenced on the 31st of Aug. 1822. Several discourses were delivered, and followed by animating exhortations. A comfortable season was enjoyed, but nothing special occurred. In Elders' Conference, a resolve was passed, advising our preachers and brethren not to connect with masonic lodges. I did not vote for this resolve with the Conference, because one of our

---

\*A few months after this, Elder Folsom left the world in the triumphs of that faith, he had so often recommended to others. His funeral sermon was preached by Elder R. Carey, one of his spiritual children. His death was lamented by hundreds of the church of Christ, but they mourned not as those without hope.

preachers, whom I thought one of the best, was a free mason; and I concluded if masonry was not good he would come out from it.

After the close of the yearly meeting, I continued my journey toward Junius; and on the way, preached once in Covington, thrice in Richmond, once in Gorham, thrice in Benton, twice in Milo, and attended eight meetings in Wayne. The Lord blessed some of these seasons with his presence; and I trust some fruits of the same will appear in the day of eternity. In Milo, many seemed resolved to submit to Jesus, and several mourners desired the prayers of saints.

On Monday, Sept. 9, I arrived at my father's dwelling, but found it empty. My father was absent on a visit to his relatives in Connecticut, and my two eldest brothers were living in an adjacent neighbourhood. As there was no friend to welcome my return, I walked out over the places that had been familiar to me, to indulge the solitude of my feelings, and reflect upon the changing scenes of time. Here, was the place where I mourned my wretched state, when unreconciled to God. There, beneath the shade of that wood, I supplicated Heaven's mercy; and there despaired, fearing my day of grace was over, and my state unalterably fixed. But O the change, since that distressing hour! Bless the Lord, that my soul ever experienced it. Here, when the 'wo' was laid on me if I preached not the gospel, I walked on the banks of this little rivulet, and wept, saying, "*Lord, I am a child, how can I go?*" There, while on my knees, beneath the boughs of that white-wood tree, I resolved to obey the Lord, and be an exile and a wanderer in the earth to preach the gospel of Christ. Here, stood the dwelling, in which I bowed, on the morning of my departure, with my parents, sister and brothers, and for the last time, heard my dear mother's voice lifted to God in prayer. But the flames have consumed every vestige. Here my mother, trembling, gave the parting hand, while the tears that rolled down her cheek, bespoke the parting severe. Here she cast the final look upon her beloved son as he went out of sight; then returned

to her cottage, to see him no more in time. Now she is gone;—that bosom is heaved by affliction no more. Though the falling tempests beat upon her silent mansion, and winter's rude whistling winds pass over it, yet her repose is undisturbed. But where are those two little motherless children—Rosanna and Jeremiah? Once they had a mother's care; now they are confided to the protection of strangers! But reflection reminds me, that they are under the care of my heavenly Father, who is able to make even this affliction work for their eternal good. And as for myself, I am an exile; still but a child of sixteen; strewing my tears from place to place; wearing out my life, and exposing myself to a premature death for the welfare of my fellow mortals—who for this, often aim the vile weapons of slander and detraction. Often I lack the necessities of life—but immediately something whispered, ‘Hush! David. Shall mortal man complain? *Thou hast received thy pension, a hundred fold in this life, with persecution, which is a part of thy salary; therefore thou art blessed.* Cast thine eyes above; there thou hast an Almighty Friend; there is thy inheritance and thy treasure. And as thy day is, shall thy strength be.’ Peace flowed into my soul; and I exclaimed, ‘Lord Jesus, *thy* will, not *mine*, be done. Help me in patience to possess my soul, and make me useful in thy vineyard, the little time thou shalt allot to me in this vale of tears. When in death's cold arms I fall, though it be in some distant land, far from my native soil, be thou my friend and accompany me through the gloomy vale. May my flesh rest in hope; and in the morning of the resurrection, have an entrance into the celestial city, where thy soft hand shall wipe away all tears, thy children be united in one, and with their harps all tuned, sing that song which never ends.

## CHAPTER IX.

*A journey to Connecticut.—Another to Upper Canada: and the particulars of my travels to the age of seventeen years.*

FROM the commencement of my travels, I had often wished to visit my relatives in Connecticut, and according to the grace given me, preach the gospel in that section also. Now the long desired opportunity presented, and I concluded after visiting my brothers to depart immediately. With them, I enjoyed a solemn interview; preached once in Junius, and thought the prejudice of some of my opposers was removed. My eldest brother accompanied me to Galen, where we attended monthly conference with the church. Here, I had the satisfaction of seeing one, that had been awakened in my last meeting in this place, now rejoicing in God. On Sunday, Sept. 15, I attended two meetings in Galen; then left my brothers and several others in tears, and the same evening went to Mentz. The next day I rode forty miles, and held a meeting; but had a dull, trying time. The day following, I reached Brookfield, and was welcomed by my friends with expressions of surprise and gladness; for having heard that I had been assassinated, they expected to see my face no more. I attended three meetings with them, in which we were blessed with the smiles of the Saviour. On Friday, I rode thirty miles through the rain to Cherry Valley, and appointed a meeting in the evening at the Academy. Many of the villagers, excited by curiosity, came out to hear the "*little stranger;*" and by the weeping of *some*, and the seriousness of *all*, it seemed that good was done. Saturday, after travelling forty miles, I again found myself nearly destitute of money. My supper was given me, and in the morning I paid my last money for the night's lodging, and left a vest as security for my horse-keeping, till my return. Proceeding on my way twenty miles to Greenville, I saw a congregation coming out of a school-house,

and was impressed to kneel on the green and pray. This I did, and found access to the throne of grace. The people soliciting an appointment, I tarried the afternoon, and preached to several hundreds. The Lord opened the hearts of some, and they communicated about three dollars. Thus did kind Heaven again supply my necessities. Monday, I crossed the North river at Hudson, and preached at Mr. Perry's tavern in Egremont, Mass. A young man of the family, manifested a desire to seek an interest in the dear Redeemer. They kindly gave me entertainment; and in the morning, after praying with them, I left them in tears.

At evening, I came to the dwelling of my grandfather Marks in Burlington. As both he and my uncle Marks were of the Episcopal church, but myself a member of a *dissenting*, consequently an *unpopular order*, I had prepared my mind for a cold reception. But in this, I was happily disappointed; they received me affectionately, gave me much good instruction and wise counsel, exhorted me to be humble and faithful, and discharge my duty in the fear of the Lord. I found my grandfather to be a man of experience in the things of God, and possessed of that clarity which suffereth long. He despised a *profession* without *experimental religion*, a *form* without the *power* of godliness, and a *ministry* without *holiness of heart* and *communion* with God. My uncle also was as a father in the gospel to me; and time passed pleasantly in the society of his family. Ten years had elapsed since I had seen these kind relatives, and now the privilege of visiting them and the places of my early childhood, which time had almost obliterated from my memory, was sweet to my soul.

In Plymouth, I visited the grave-yard, and beginning to search among the white marbles for my brother Jeremiah's grave, soon espied his name on a white stone at the head of a little mound; and, with much emotion, read the following lines, which the passing years had erased from my memory:

"Short was my life, and sweet the date—  
I called the Saviour at the gate;

And sweetly did resign my breath  
Into the hands of cruel death."

Now I rememered how oft he used to lead me to the secret place, and teach me to call on the name of the Lord. His good advice and pious warnings, with his dying words, "*I fear — David will run a wicked race,*" were likewise remembered. Ah! thought I, if he were now alive he would rejoice and be glad for the great things the Lord has done for me; for God has answered his fervent prayers, and converted my soul. But, perhaps, he knows it all; and is, doubtless, at rest, where the changing scenes of life can trouble him no more; and where nothing is wanting to complete his bliss. I gazed upon his grave, and almost coveted his repose, saying in my heart, if faithful to my calling, when I have wandered a few more days to persuade sinners to be reconciled to God, my latter end, like thine, shall be peace; like thee, I shall rest from my labours, and my works follow. Leaving his peaceful grave, I went to Southington, where my grand father Merriman formerly lived, and whither my parents had often taken me when a child. But both my grandparent and his companion were gone 'the way of all the earth.' Some of my uncles and other relatives also, were no more. All seemed so desolate, that after staying the night with a brother of my mother, I went to Middletown, and tarried a little time with Elder Josiah Graves. He married a sister of my mother, and from him and his family I met with a very affectionate reception.

Elder Graves had been a member of the Calvinistic Baptist church, and a preacher of good report in that denomination sixteen years. Then, from a *critical examination of the scriptures*, he changed his sentiments, and boldly preached the doctrine of *free salvation* and *free communion*. For this, he was viewed as one that had departed from the faith of the gospel, and was excluded from the fellowship of the church. Several of its members immediately seceded, and with him were organized into a church, calling themselves *Free-Will Baptists*. Hitherto they had neither known our Connexion or sentiments; still I found

their doctrine and practice were the same that are held by the Free-Will Baptists. I enjoyed the privilege of preaching with them, and Elder Graves remarked he had not before heard his own sentiments fully preached by another. I had the satisfaction of introducing to them our religious periodical; and by this medium they became known to the Connexion, and soon after joined the Rhode-Island Q. Meeting. After visiting an only sister of my father in Hartford, I went to Berlin, and in the rain preached to a small congregation in the street. Some good appearances were visible. The next day I held a meeting in Southington. Sunday, Sept. 29, I attended meetings in Southington, Bristol, Plymouth, and Burlington; and the day following preached at the house of my grandfather. Here, I had the satisfaction of meeting my father, but enjoyed only a short interview with him, as a chain of appointments, extending about three hundred miles to the west, now made it my duty to leave, and he was not ready to return.

On Thursday, bidding my father and kind relatives farewell, I proceeded to Winstead and attended worship in the evening. The next day, after travelling thirty-seven miles, I spoke with much freedom to a congregation in Egremont, Mass.; and at evening held a meeting near the city of Hudson. The assembly was large and solemn, and by some, I trust, this season will be gladly remembered in eternity. The next day I crossed the Hudson, and preached to about two hundred people in the Christian meeting-house at Greenville. Here a collection of five dollars was given me. Having an appointment at ten o'clock the next morning, twenty miles distant, I took my leave of the kind people, after nine in the evening, and walked the greater part of nine miles. In the morning I reached the appointment, and preached from 1 Cor. 13:4—8. The Spirit of God was manifested in a special manner. One was powerfully wrought upon and fell, upon which the people were alarmed, and broke the order of the meeting. I was obliged to leave them in haste, as it was but little

more than an hour to my next appointment which was ten miles distant. I found a crowded assembly, and felt that the Lord gave me utterance in speaking to them. Many appeared to be deeply exercised and wept, but some publicly opposed. After the meeting, a stranger gave me a dollar, and wished me success in the cause of truth; and I left the place rejoicing in God, who had favoured me with much of his Holy Spirit. At evening I preached in Sharon to a very large assembly that heard with attention.

Monday I rode five miles, and at sunrise preached to about forty people in a field; then went to Springfield and spoke to about two hundred in the Baptist meeting-house. It was a time of much solemnity. My soul was happy, and I felt to praise the Lord in the congregation. O, the stupidity of men! who neglect to honour God and call upon his great name. Alas! how indifferent are thousands; yes, the greater part of the world, notwithstanding eternity is depending on the passing moments. I rode twenty-two miles to Plainfield, and preached in the evening. Until this time, I had travelled on foot or on horseback, and often with great weariness. A friend here kindly offered to sell me a light wagon for thirty-five dollars, provided I could pay twelve dollars now, and the winter following send the remainder by mail. I thanked the Lord for this opportunity, accepted the offer, and was enabled to meet my engagements. The next day I attended meeting in the afternoon at the west part of the town, and another at Hamilton Academy; the day following I travelled thirty miles and preached in Cazenovia, Pompey, and Manlius. Thursday, I rode thirty-five miles and attended two meetings, which were truly seasons of refreshing. The next day I preached in Junius, at the house of Major Chamberlain, who was in a low state of health. He professed no religion, but was under serious exercises of mind and requested me to pray for him. When we parted he left a dollar in my hand.

Saturday and Sunday, Oct. 12 and 13, the Benton Q. M. was holden in Benton. We were favoured with the Divine presence, and our hearts were made

glad in the Lord. In the Elders' Conference, on Monday, much union existed, and the business of the meeting was transacted in the fear of God.

On Tuesday, I attended a meeting in Phelps, and the Holy Spirit seemed deeply to touch the hearts of some. After this I went ninety miles to Bethany, where the Bethany quarterly meeting opened on the twentieth of the month. The weather was extremely unpleasant; yet several assembled, and the Lord made it a favoured opportunity. The preaching was in the power and demonstration of the Spirit. Our hearts were warmed with heavenly love, and many went away rejoicing in the Rock of their salvation. After meeting, I went to Black Rock, and crossed the Niagara river into Upper Canada. Proceeding a few miles down the river, I took an active part in a Methodist prayer meeting. After meeting, a brother desired to know why I came into this country to preach, rather than stay and preach within the circle of my acquaintance. I replied, that if God had given me a mission, it was not to *stay* and preach; but, according to Mark 16:15, to "*Go and preach;*" and that duty led me to travel, as the apostles and the blessed Jesus did, to publish the glad tidings of salvation to all classes of men; so that hearing the truth from various witnesses, some might thereby be saved.

Friday, Oct. 25, I walked twenty-two miles to see the cataract of Niagara. I descended a spiral staircase of one hundred steps; then casting my eyes upward, beheld the rocks towering one hundred and fifty feet above my head, while immense volumes of water poured from this height in awful majesty. These circumstances, together with the continued roar of the water falling into the awful gulf beneath, and then passing along in dreadful agitation—the trembling of the earth around the cataract—the rising spray, with the attending rainbow—united to form a scene more sublime and impressive, than any I had ever witnessed. Stupid must be the mind, that can view such a wonder without being led to adore its Divine Author. On this occasion, my heart adopted the language of the inspired penmen: "*Who is like*

unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders."

"The heavens declare thy glory, and the firmament sheweth thy handy work. Day unto day uttereth speech, and night unto night sheweth knowledge."

While beholding the constant motion of the stream, I was forcibly struck with its analogy to man's voyage down the stream of time. A few miles above the falls, the river glides gently and undisturbed;—so the morning of life passes smoothly away. As in a little distance, the smooth surface of the water is broken in passing over the rocks, and with inconceivable swiftness is finally hurried down the tremendous precipice;—so after a few days, the fair appearances of earthly prospects are broken on the rocks of disappointment; and every passing moment hastens the living to that dread precipice, whence they must launch into eternity. Still, while the sons of vanity know this, they sport and amuse themselves with that which cannot profit, and that which renders their hearts insensible to their dreadful danger. Thus they remain stupidly ignorant of the horrid gulf into which, unless they soon awake, they will as surely plunge, as the waters of Niagara, in their course, plunge down the precipice. Should we not think people beside themselves, were we to see them enter a vessel a few miles above the falls, suffer it to float with the current, and in the meantime waste their hours in sleep, or amuse themselves with frivolous reading, dancing, card playing, decking themselves with ornaments, or gorgeous and costly apparel, till they should find their bark leaving the gentle stream, and hastening with awful speed down the irresistible current? Then in vain they might awake, see their helpless state, and cry for assistance;—in vain might they attempt to escape;—in vain they might turn their eyes from the danger;—in vain might they strive to forget their condition. Nothing now can save them from the sad and final doom! Should we not pity them? Should we not, before they are passed beyond the reach of help, labour diligently to arouse them from their stupidity; to warn them of their dan-

ger, and to turn them from their fatal course? Humanity answers, yes. And while men, floating rapidly down the stream of time, must soon launch into eternity—and, if not aroused from their insensibility to spiritual things, must sink into the burning lake; shall we labour less diligently for their eternal welfare—or be less anxious to save them from the far more dreadful destruction that awaits them? Heaven says, no. Reason and revelation say no. And conscience approves the decision. But, O! how astonishing the mournful truth—that men are offended when we seek their welfare; when we strive to awaken them from fatal stupidity; and for this, count us enemies, and treat us as foes!

In the evening, I held a meeting at the little village of St. David's, and after its close, several gentlemen, as they passed out, laid some pieces of money on the table before me. The two days following, I spent at a Methodist quarterly meeting in the township of Stanford. They received me kindly, and I used the liberty given in the gospel. This was a precious season. After the quarterly meeting closed, I preached in the evening at the Methodist chapel in Lundy's Lane; and the next day visited and prayed in several families. One of these families consisted of a widow and two sons; and as soon as I began to converse, the sons fled to the barn. I followed and prayed with them. They appeared rather seriously exercised, yet angry at my perseverance in persuading them to be reconciled to God. At 1 o'clock, P. M., I held a meeting a few miles west of St. David's. The Lord heard the groanings of his people, and his Spirit reached the hearts of sinners. Twelve, that were awakened, bowed at the altar of mercy. In the evening, I preached at the chapel in Stanford; and the day following, in St. David's.

On Wednesday, I walked thirteen miles through the mud, and attended meetings in Queenston and Chippeway: in the latter, I was much shut up and exceedingly tempted. My trials were so severe, that like Peter, I found my faith weak and myself sinking; but the promise that we shall not "be tempted above

that we are able, but with the temptation shall find way for escape," encouraged me. I cried unto the Lord, and blessed be his name, he heard my cry and delivered me out of trouble. On Thursday, I attended two meetings; in the latter, at Waterloo, the Lord made it a season of refreshing to his saints, and of trembling to some sinners. The day following, I crossed the Niagara at Black Rock, and preached at Hamburg in the evening. On Saturday, I laboured under much indisposition, but was enabled to attend appointments in Aurora and Wales.

Sunday, Nov. 2, I held two meetings in Bennington. At the close of the latter, a young woman, whose father, when living, had been a Presbyterian minister, came forward weeping, and asked me to pray for her. I replied, you must pray for yourself. She said she could not; and repeating the scripture, "The effectual fervent prayer of the righteous man availeth much," again requested my prayers in her behalf. I asked her if she was willing to kneel. She said "yes," and bowed the knee, weeping while I prayed for her, as if her heart was broken. Shortly after, she was brought to rejoice in the Redeemer, and united with the Presbyterian church. At two o'clock, P. M., I preached again in the east part of Bennington; and at evening, in the village of Attica. These were to me seasons of rejoicing.



## CHAPTER X.

*My travels and labours in different places; revival in Batavia, &c.*

MONDAY, Nov. 4, 1822, completed my seventeenth year. As the sun arose in splendour, my mind was filled with solemnity; and I rejoiced in God the Rock of my salvation, for the great things he had done for me. I said in my heart, 'hitherto he hath been my helper, and in all my tribulation, his right hand hath upheld me. When but a child, in distant lands, and

oppressed with poverty, his grace has been sufficient for me. He has soothed every sorrow, and poured heavenly consolation into my bosom. ‘O, my soul, declare his greatness, and his goodness in the congregation of the living; and when death shall call thee hence, shout his praises, and speak of his power in that hour of trial; for surely had not his arm been strong, and his mercy great, ere this time, thou hadst fallen by the hand of Saul:’

“His worth, if all the nations knew,  
Sure the whole world would love him too.”

Now I covenanted with God to be more faithful in his cause; praying that I might see a more abundant outpouring of his Spirit, and more souls persuaded to turn and live. On this day I had two appointments; but my horse being taken ill, I was unable to attend the first. He soon recovered, however, so that I led him the greater part of sixteen miles, to my second appointment, four miles north of Batavia village. Brother J. Barker received me affectionately; and being a stranger, I inquired of him the state of the people. He declined giving any information, and exhorted me to inquire of the Lord, saying, if he had sent me, his Spirit would direct. I found a crowded assembly, but had no particular text. In the introductory prayer, I asked the Lord to direct me to a subject; and opening the Bible, the first that met my eye was, Proverbs 1:24—27: “Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh. When your fear cometh as desolation, and your destruction as a whirlwind; when distress and anguish cometh upon you.” Believing the Lord had given me this for a text, I commenced speaking from it. Within ten minutes, an awful solemnity rested on the congregation, and every cloud seemed to disappear. The place was glorious and awful on account of the presence of God. The children of Zion were made joyful in their King; poor wanderers lamented their backslidings, and declared

their determinations to return to their first love. Many sinners awoke to view their danger and wickedness in forgetting God. When the meeting closed, the greater part of the youth, crowding around in tears, requested prayer, and several kneeled, while I entreated the Lord to have mercy. This vicinity had long been noted for neglect of religion, and though it had been inhabited seventeen years, no reformation had ever been in the place. The faithful servants of God had often visited the people and preached repentance, but generally they complained of being much closed in their communications; and sometimes almost concluded the Lord "*could there do no mighty work—because of their unbelief.*" But now he unexpectedly visited them in mercy. They permitted their eyes and ears to be opened, and many dared no longer to bolt the Saviour from their hearts, lest he should unsheathe his sword of vengeance against them, and for ever forget to be gracious. O, how fearfully dangerous to reject the calls of the gospel, and slight its solemn warnings!

My mind was again brought into trial in regard to duty. The appearances of a revival here, seemed to demand my stay; but my appointments called me one hundred miles to the east; and having purposed returning to Canada, I had also left appointments in that province. Under these circumstances, I concluded that it was duty to fulfil my engagements. So leaving an appointment to attend on my return to Canada, I went on my way November 5, and attended meetings in Byron, Ogden, Penfield, Ontario, Williamson, Sodus and Lyons. In Sodus, many tears were shed, several were awakened, two of whom were soon after brought into the liberty of the gospel.

Sunday, Nov. 10, I preached in Lyons, and the Lord gave me a tongue of utterance. In the afternoon and evening, I held meetings in Sodus, and the day following walked seventeen miles, and attended a meeting one mile east of Rochester. Tuesday, after walking thirteen miles to Ogden, and preaching at one o'clock, I found myself much fatigued, and unable to

walk to my next meeting, which was at four o'clock. P. M. I entreated my heavenly Master to open the heart of some one, to lend me a beast to ride as far as Byron. Soon my desire was granted. I attended meeting in Bergen, then hastened to Byron, and there had to leave my borrowed horse about the setting of the sun. It was yet eight miles to my appointment on the town line of Batavia and Elba. And feeling anxious to reach this meeting, particularly on account of the encouraging prospect that appeared there on my former visit, I endeavoured to obtain a horse. But all my efforts were ineffectual, till night came on, when I met a man with a span of horses, returning from labour. After relating my situation, I entreated him for a horse. He replied that his beasts had laboured hard and eaten nothing since morning; and it was folly for me to attempt to reach Batavia that evening. But, the appointed hour had already come; I could not reconcile myself to the thought of a failure, and offered five dollars for the use of the horse. After feeding the beast half an hour the man consented, but would take no reward. I reached the appointment at about half past seven, and found several hundred people anxiously waiting. I enjoyed a favoured season, and the heavenly cloud seemed, as before, to hang over them. After returning the horse in the morning, I borrowed another in Batavia to go to Canada; and at Royalton, heard Elder William Rowe, a Baptist missionary, preach from Acts 5:31: "Him hath God exalted with his right hand," &c. The next day I crossed the Niagara river at Lewiston, attended a meeting at the village of St. David's; and the day following, preached in Thorold, where the Lord listed upon us the light of his countenance. The kind people gave me two dollars.

Sunday, Nov. 17, having on request sent an appointment to Lewiston, when in Canada before, I returned and found that Elder Puffer, a Methodist preacher, had also an appointment at the same hour and place. As I was a stranger, he enjoined it on me to address the people; and in doing this, the Lord gave me his free Spirit. In the afternoon, Elder

Pufier delivered an excellent discourse; after which, I held a meeting in the east part of the town, and laboured under much trial. I had need to exercise faith and strive to be patient in tribulation, knowing that this Christ hath appointed for our good. It is no difficult thing to rejoice in the light of God's countenance; but he who can rejoice when the Lord hides his face, has obtained no small victory over the world, and boldness in the faith. Yet it is the duty and privilege of every christian to be so established, as to be unmoved amidst the most trying seasons of persecution and affliction. In the evening I preached at an inn kept by Mr. H. on the Ridge road. One of his daughters then lay a corpse in the house. My mind was directed to Mat. 9:18: "My daughter is even now dead; but come and lay thy hand upon her, and she shall live." I enjoyed a highly favoured time; the spirit of the Lord seemed to touch many hearts, and tears fell like drops of rain. Being requested, I attended the funeral at 10 o'clock the next morning, and had reason to hope that this meeting, as well as the previous one, will be joyfully remembered in the great day of accounts. Mr. H. with several others gave me five dollars.

In the evening I preached at Royalton to an attentive assembly; the next morning to a few in the east part of the town, and then proceeded to my appointment at Batavia. A large congregation was present, and kind Heaven aided me in dispensing the word of life. Though none had as yet been converted, the prospect of revival was more promising than ever. Several were heavy laden with a sense of their iniquities, and anxiously inquiring the way to Zion. A door seemed so effectually to open for preaching the word in a place that had never before received the Saviour, that I thought it duty to make no more appointments at present, which would infringe on any opportunity for usefulness in this vicinity. Wednesday, Nov. 20, I visited and prayed with fifteen families, and found several among the number seeking Jesus sorrowing. In the evening I held a meeting at a place called Sodom; which I understood was so

named on account of the wickedness of the people. The next day I visited from house to house, striving with tears to persuade the inhabitants to flee from the storm of wrath that awaits the ungodly, and seek for refuge in the "sinner's Friend." In the evening we held a meeting on the town line, and enjoyed a profitable time. Poor wanderers took words and returned to the Lord. At the close eight or ten came forward and kneeled, while their tears and sighs manifested a deep concern for their eternal welfare.

On Friday, I visited several families, held one meeting in Stafford, and another in Le Roy where the Lord gave me a tongue of utterance. Great solemnity rested on the people, and many trembled under the mighty power of God. Several were awakened, and shortly after, I learned that fourteen of the number had experienced a change of heart, and were happy in the Redeemer. O blessed be the Lord, for his wonderful works among the children of men.

Saturday, we met in Batavia for a conference. Several related their exercises of mind, some mourners expressed their desires for salvation, and entreated an interest in the prayers of the saints. Sunday, Nov. 24, early in the morning the house of worship was filled to overflowing. In the former part of the day my mind was directed to 2 Kings 7:3, 4: "And there were four leprous men at the entering in of the gate; and they said one to another, Why sit we here until we die? If we say, we will enter into the city, then the famine is in the city, and we shall die there; and if we sit here we die also. Now therefore come, and let us fall unto the host of the Syrians; if they save us alive, we shall live; and if they kill us, we shall but die." In the afternoon, my text was Heb. 11:24, 25, 26: "By faith Moses, when he was come to years, refused to be called the son of Pharoah's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward." It was a heart searching time among sim-

mers, and attended with some new cases of awakening. At evening I held another meeting in the same place. The Spirit of the Lord was powerfully manifested, and the sighs of heavy laden souls were heard in every part of the assembly. The cries, "*Lord have mercy!*" and, "*Pray for me!*" saluted our ears from some of the most respectable young people in the place. This solemn and affecting scene greatly rejoiced the humble followers of the Lamb. Twenty-five broken-hearted penitents came forward and kneeled while prayer was offered in their behalf. Truly, the tall oaks of Bashan were made to prostrate before the God who ruleth in the army of heaven and among the inhabitants of the earth.

On Tuesday, in the same place, I spoke with much freedom nearly two hours, from 1 Cor. 9:16: "*For necessity is laid upon me; yea, wo is unto me if I preach not the gospel!*" After sermon, forty-one spoke, twelve of whom were seeking the Lord sorrowing; while cries and sobs were heard in almost every part of the assembly. Among those who spoke, were several that had never before said any thing publicly on the subject of religion. They now freely confessed their sins, related the exercises of their minds since their awakening, and declared their resolutions to reform and turn to Jesus. They solicited their former companions in sin to forsake their vanity, and with them strive to gain a crown of unsading glory and treasures that endure for ever. Then bidding adieu to such as refused the Saviour's call, they requested the saints to supplicate the mercy of God in their behalf. Several were soon brought to rejoice, and they praised the Lord from the heights of Zion. At the close of the meeting thirty mourners, firmly fixed on seeking heavenly joys, came forward and kneeled at the altar of mercy. While I beheld the proud youth, who, forgetful of the Saviour that all their miseries bore, had spent their golden moments pursuing the vanities of the world; when I beheld them come forward weeping and crying to God for mercy, my heart was greatly affected and my feelings almost overpowered me. Yet, I rejoiced in hope

of their deliverance from sin, and soon was glad to find six happy converts united in exhorting their mourning associates not to despair, but to look earnestly to the Lord for salvation. The day following I held a meeting on the town line of Batavia and Stafford, in which one cried for mercy, and soon professed to find pardon through the "Son of the Blessed." On Thursday I preached again in the reformation; after which about twenty witnessed for the Lord.

Sunday, Dec. 1, we met again for worship, and as usual enjoyed a blessed season. After sermon forty witnessed to the truth as it is in Jesus. Since our last meeting another had been converted, who now gave a good testimony. Some heavy laden souls were almost in a despairing state, yet we rejoiced to hear them say they were resolved to continue seeking the grace of God, and if they perished, to die pleading for mercy. My heart was glad in the Lord, and my soul was comforted by the light of his countenance.

On Monday, Elder —— came into the place. This was the preacher, who, previous to my journey to Ohio, thought me not in the way of duty, and who told me that either he or I had not the spirit of Christ. (See page 94.) Now on hearing of the revival, he was filled with great joy. For in time past, he had been greatly bound in spirit, while preaching to this people, and had viewed them as almost forsaken of the Lord. Till this time he had appeared unsavourably disposed toward my course. Now when he witnessed the grace of God, he fell on his knees, confessed his past feelings, and thanked the Lord for what his ears had heard. He affectionately bid me "God speed," and to this day our heart has been like the heart of David and Jonathan. He held a meeting with us and enjoyed a blessed season.

As I had appointments leading nearly two hundred miles eastward, I was now, for a time, under the necessity of leaving the reformation. This was very trying and painful to me; for the minds of many were much exercised, and some were almost in despair, and greatly needed encouragement. But wishing to meet my engagements, I committed them to the care

of the great Physician and took my leave. The winter had now become very cold; still I had no over garment, and my clothes being worn considerably thin I had suffered much from the severity of the weather. Having frequently spoken to crowded assemblies till in a state of profuse perspiration, and then exposed myself to the evening air, I had taken several violent colds which had greatly impaired my health. The Lord now opened the heart of a brother in Batavia to give me a great coat, which, though more than half worn, made me very comfortable. Proceeding eastward from Batavia, I preached in Byron, Bergen, Ogden, Gates, Penfield, and twice in Sodus. In the latter place two related their experience, one of whom was awakened at one of my former meetings, and at the close of the service they were baptized by Elder Dealing.

Sun. Dec. 8, I preached in Lyons; my health failed and forbid the immediate performance of my journey. I had yet seventeen appointments; and after resting one day I went to Junius, hoping to be able to attend them. But finding myself unable to travel and meet my engagements, I was compelled to abandon the design. Some of these appointments I withdrew by letter; still there remained a larger number of congregations than I had ever before disappointed. I could only pray, that they might be favoured with the Divine presence. My father's family were absent from Junius. After staying a short time till my health would permit me to travel, I returned to Batavia. My friends welcomed me affectionately, and I rejoiced to find that during my absence some had obtained a hope in Jesus, and were now happy in that love that passeth understanding. From the 17th of Dec. to the close of the month, I continued in the vicinity of the revival; but as my health was not yet restored I held but five meetings in a week. The work continued without abatement, and some of the converts were strong in the faith, and their exhortations evinced that

“The pure testimony will cut its way through.”

Some who were near a despairing state when I left

the place, were now happy in the Lord; and by their spiritual exhortations contributed much to the spread of the work. Our congregations were large; the Lord often spread his banner over us—we sat under his shadow with great delight, and his fruit was sweet to our taste. Opposition and persecution showed their deformed heads at times, yet not more than is usual when God pours out his spirit; for it may be justly doubted whether a reformation ever passed without more or less opposition from the ungodly. When the Lord revives his work, the adversary rages; and when the sons of God meet together, as in the days of Job, Satan comes also.

On the first day of the year 1823, I preached from Lev. 25:10: "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family."—Heaven smiled upon us, and many remarked that it was by far the happiest new-year's-day they had ever seen. In the evening the Lord enabled me to speak with much freedom to an assembly in Elba; after which seventy-two spoke of the exercises of their minds. Among this number were several converts who had received tickets soliciting their attendance at a ball in the village of Batavia, where the thoughtless gay were to waste the first evening of the new-year. Those dear children now reflected on themselves, that they had ever thus spent their time; and contrasting their present state with that of those now mingling in the dance, they thanked God that they were disposed to commence the new-year in his delightful service. Many covenanted to spend this year in humble obedience to the Lord. Between ten and eleven the exercises closed, and scores went away "rejoicing with joy unspeakable and full of glory;" while others weighed down under a sense of their lost condition went to their homes in sadness. Doubtless in the great day of the Lord some will remember this season with joy, but others may with sorrow.

During the first week of Jan., I attended five meetings, one of which was on the Transit line, (*the eastern boundary line of the Holland Purchase*); the congregation was large, and we were favoured with the presencee of the Holy Spirit. One was awakened, and shortly after brought into liberty. At another meeting in the vicinity of the reformation, fifty spoke after the sermon in quick succession.

Monday, Jan. 6, I left Batavia in company with Elder Jenkins, to go to the Benton quarterly meeting. On the way we attended meetings in Le Roy, Bergen, Rochester, and Ontario. In the latter part, of this journey I suffered considerably from the severity of the weather. The quarterly meeting commenced on Sat. Jan. 11. Here I met my father and my brother Friend, and we rejoiced for the privilege of again seeing each other. On Sunday, the assembly was large; sermons were delivered by Elders I. Craw, S. Wire, H. Jenkins, and some others. A profitable season was enjoyed, though nothing remarkable occurred. After holding meetings in several places in this section, I returned to Ogden, where the Bethany quarterly meeting opened on the 18th of the same month. This was a solemn and refreshing time. The Spirit of God wrought conviction on some, which never left them till they became members of the household of faith.

Sabbath evening I returned to Batavia, and heard the solemn tidings, that one of the happy converts, a young woman, had gone suddenly to her eternal home. She was brought to rejoice but a few days before my departure, and at that time enjoyed health and the prospect of long life. Soon after the attack of her disease, she was sensible her days on earth were nearly concluded; but amid this expectation, the religion she had lately embraced, buoyed up her spirit; and when passing through the valley and shadow of death, she rejoiced in hope of immortality. While we saw her empty seat, we wept for our loss, but rejoiced in the consoling belief that she had made a happy exchange, and joined the blood-washed throng. She lived to bear public testimony for God only two

or three times after her conversion. During the week following, I attended several meetings in the vicinity of the revival, which were truly interesting. Sunday, Jan. 26, in the forenoon I addressed a large assembly. Elder P. preached to us in the afternoon, and at the close, baptized three of the converts. The next day I attended a meeting south of Batavia, and another in Attica; but the people appeared more willing to hear than to obey. The day following, I attended a meeting in the west part of Elba, but had little liberty, and was distressed both in body and mind. I strove, however, to be submissive, reflecting that with the Lord are the issues of life; he openeth and no man shutteth, and shutteth and no man can open; yet he who walks in the light given, has peace of conscience. The Lord is just in all his ways, and requireth not according to that which a man hath not, but according to that which he hath.

On Wednesday, I held a meeting in Sodom; and the next day attended a conference at Batavia, in which two related their experience and requested baptism. On Friday and Saturday, I preached in Batavia village; and on Sunday, Feb. 2, attended three meetings in the revival. The three succeeding days I spent in Attica, and held four meetings; in one or two the power of the Lord was in our midst, and the inhabitants of the Rock were enabled to sing. Thursday, I preached in Alexander from the ninth chapter of Romans; and the day following, enjoyed a solemn and refreshing time in Bennington. On Saturday morning I returned to Batavia and attended a meeting. Sunday, Feb. 9, a multitude assembled, to whom Elder Parmenter preached from Mark 16: 15,16; after which, two of the converts followed their Lord in baptism. Heaven smiled upon us, and heavenly manna satisfied our souls. On Monday evening, shortly after our meeting opened, I was taken with a violent vomiting, but soon obtaining relief, was enabled to speak to the people three quarters of an hour.

During the revival at Batavia, a certain person from Riga who was on a visit to this place, was touched

by the preaching of the word, and after returning home was soon converted. By this means I was invited to Riga, and sent an appointment. On Tuesday I attended two meetings in that town, in which the power of the Lord was manifested, particularly in the last. Several appeared deeply convicted of their danger without an interest in the Saviour, and confessed their resolves to turn to the Lord. I left them in tears, believing that some of them were nigh the kingdom. Nor was my faith vain; for soon after, as I was informed, five or six found Jesus to be precious to their souls. May they be faithful until death. Thursday, I returned to the place of the revival and enjoyed a blessed meeting. Many of the converts spoke, much to our edification and comfort. Several who were seeking Christ expressed their anxiety for salvation, and requested an interest in our prayers. The next day, facing a tedious storm, I walked to Byron, and spoke to a few from Dan. 5:25: "*Mene, Mene, Tekel, Upharsin.*" Saturday morning, the snow having fallen nearly two feet in depth, a friend kindly sent his son to carry me three miles. I then walked a mile and a half, when my strength failed. It was now the middle of the day, the road yet unbroken; and as it was impossible to reach my appointments, I tarried over the Sabbath and attended a meeting. Thus were three assemblies disappointed in Riga. Monday, I returned to Elba and Batavia and attended two meetings. In the latter, the converts gave many excellent and weighty exhortations, which greatly cheered my heart.

On Friday I went to the south part of Le Roy, and preached from 1 Chron. 9:17—19. The Spirit of God was manifested in the meeting with great power, and weeping and lamentation were heard in every part of the assembly. My heart was made glad at the close, when thirty awakened souls came forward, desiring the prayers of the saints. A revival followed this meeting.

Sunday, Feb. 23, I preached again in Batavia, and at evening held what some would call an "*open class meeting.*" Though we met with some opposition from

the irreligious, we were encouraged and made strong by the Mighty God of Jacob. The day following, I attended a meeting in Stafford. On Tuesday, I returned to Le Roy, and the next day attended two meetings. The latter of these was in the south part of the town, where on my former visit, thirty came forward for prayer. The assembly was large, attentive and solemn; twenty promised to seek the Lord, and gave me their hands in token of their covenant. Soon after, I was informed that nearly all of this number, and some others, had professed to pass from death unto life. On Thursday I held two meetings in the town, one of which was at the village. My text was Eph. 1:11: "*Who worketh all things after the counsel of his own will.*" The people heard attentively, and probably judged of the doctrine for themselves.

Friday, I went to Stafford, where I had an appointment; but on account of illness was unable to attend it. The next day, feeling a little better, I walked to Batavia and preached in the evening. Sunday, March 2, though still labouring under much infirmity of body, I went to the south part of the town and heard a Universalist preach on a funeral occasion. This man was learned and eloquent, and in many instances had been successful in persuading the wicked that it should be well with them, even though they should die by drunkenness, by the violence of their own hand, or on the gallows. His text was, Eccl. 12:7: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." In the latter part of his discourse, he stated there was not a passage in the Bible, which said, after the spirit had once left the body and gone to God, that it should ever depart. Upon this the query arose in my mind, whether he would not find himself to be one of those, who, having taken from the words of the prophecy of the book of God, shall have their part taken out of the book of life. (See Rev. 22:19.) For says Christ, when speaking of that awful day in which he shall gather all nations before him, "*These*" (the wicked) "*shall go away into everlasting punishment.*" Matt.

25:46. "*Depart from me, ye cursed, into everlasting fire.*" Matt. 25:41. According to Universalism, the wicked shall *not depart*; but according to Christ, *they shall depart*. Which shall we believe? O! how many of the unsuspecting youth are caught in this fatal snare, and make this a substitute for repentance and faith in Christ!

In the afternoon I held two meetings in Alexander; and the next day one in Bennington. Wednesday evening, I preached on the turnpike, a few miles west of Batavia village, from 1 Cor. 13:13: "Now abideth faith, hope, charity," &c. The subject opened so extensive a field, that I had neither strength nor time to finish my sermon this evening. The day following I rode forty miles to Buffalo, and about sunset, called on a family that professed to be followers of Christ. When I preached here eighteen months before, they kindly entertained me, and invited me to call again. I now called and desired to leave an appointment—but they told me, as the people were well informed, and pretty particular, they would not receive the word from one of my age, ability, and information; so I started immediately for Hamburg, with a young brother who had accompanied me from Batavia. Ten miles of our road lay through an Indian reservation that was uninhabited, except by Indians. When we were about half way through this wood, it being very dark, we missed our way and followed an Indian trail three miles before we discovered our mistake. We found some of the natives who had lain down for the night, and from them obtained directions for our return. When within half a mile of the road we had left, my horse started and ran down a steep hill with such violence, that coming in contact with a basswood tree, one thill of the sleigh, stuck like an arrow fast in the tree, while the other breaking, hung in the harness, and the horse left the sleigh. It was then about 11 o'clock in the evening, and we were six miles from any white inhabitants. We cut a bridle into strings, and fastening the traces to the sleigh runners, one of us led the horse, the other held the sleigh to prevent it from running too fast on descending ground,

and thus we arrived at the house of a friend in Hamburg about one o'clock, and were kindly received. Here we tarried two days and attended one meeting.

Sunday, March 9, I preached in Buffalo, and in the four days following, held ten meetings between Buffalo and Batavia. Some of the assemblies were large and attentive. Between the 14th and 25th of March, I attended meetings in Bethany, Attica, Bennington, and Alexander, and spent the rest of the time preaching in Batavia and Elba. In this time, Elder Parmenter visited the place, and gathered a small church. Although about thirty had professed to pass from death unto life in this revival, and twenty had been baptized, only seven united in the church. This I thought was occasioned by opposition from professors of religion. The persecution which we at first suffered from the world, had but little effect, except to make us rejoice; but when opposition commenced from those who professed to be followers of Jesus, the heart of the righteous was sad; for the feeble were turned aside from the right way. But soon all these things will be brought into judgment. Four months and a half had passed since my first visit to Batavia. During this period I had sometimes rejoiced exceedingly, and had often been pained again by seeing iniquity abound, and so many unwilling to submit themselves to God.

Feeling that my work in these parts was finished, I thought to go two hundred miles eastward, and attend meetings where I had disappointed people the winter previous. But on the morning of March 24, as I awoke, Elder Parmenter said to me, "I have had a dream, and I believe it is from the Lord. In my dream I went to the house of Moses King in Groveland, and was asked if I knew David Marks, the *boy* preacher? I answered, 'Yes;' to which they replied, 'he is near by in a swamp, cutting cedar to build a house; and for several days has been waiting for you to come and assist him in putting it up.'" He then said, if I would go to Groveland, he believed I should there see the work of the Lord. This town I had never visited, and did not recollect of having

heard even its name. I felt rather inclined to visit the place immediately, but made no conclusion till the next morning, when Elder P. said to me, "I have dreamed yet another dream;" which he related as follows: "I was at the house of William Whitman in the town of Geneseo, three miles from Moses King's in Groveland; and brother W. asked me the same question that was proposed to me in my former dream; and received the same answer. He further said you had just been there, and was now near by in a quarry, hewing stone to build a house, and for some time had been impatiently waiting for me to come and help you build it; also, that you had that day remarked, if I did not come you should come after me." Then said I, the dreams, like those of Pharaoh, are "*one:*" God having shown to his servant "*what he is about to do.*" "*And for that the dream was doubled; it is because the thing is established by God, and God will shortly bring it to pass.*" Gen. 41:25,32. This decided my going to Groveland; for I firmly believed the Lord would there revive his work.

March, Tuesday, 25, I preached in the south part of Le Roy, and again the next morning. The Spirit of the Lord attended the word, and sinners wept. Ten mourners at each meeting spoke of their lost estate, and declared their determination to seek Jesus. I left them in tears, and on my way to Groveland, I tarried three days at Riga and held five meetings, which, I trust, through the blessing of God, were profitable. In the last meeting, a man who had lived nearly seventy years without an interest in Christ, now, for the first time, expressed an anxiety to be prepared for the great change. he must soon meet. I also attended one meeting in Wheatland, and the morning after, one professed to receive the pardoning grace of God at the house where I tarried. On Monday, March 31, I attended a meeting in Caledonia. Some appeared to be serious, others were offended. April 1, I arrived at the house of brother Whitman, in Geneseo, and was kindly received in his family. I told them I expected immediately to see a reformation in that place, but they seemed slow of heart to

believe. I appointed a meeting at his house in the evening, and spent the afternoon in visiting the people. But few attended the meeting; professors of religion were generally in a lukewarm state, and the prospect seemed not so encouraging as I had hoped to find it. The next day I held a meeting in Groveland, and the prospect here appeared no more encouraging than in Geneseo. I determined, however, to stay a few days and see whether the Lord would revive his work. For five days I held meetings alternately in Groveland and Geneseo, and employed the leisure hours in conversation and prayer among the people. The congregations increased in each town, and an increasing solemnity was observed. Yet I had felt disappointed, fearing my labour would be in vain, till in the last of these meetings, the hearts of some began to melt. This encouraging prospect appeared as "a little cloud like a man's hand;" and, remembering the confidence I felt when coming to the place, that the Lord had sent me, I doubled my diligence, and from the 5th to the 10th of April, held one meeting a day in each town. The cloud of mercy now hung over the place, and we heard the sound of rain. Scores were weeping for their sins; some backsliders returned with tears, and met a welcome reception at their Father's house; the Laodicean christians began to do their first work, and again to enjoy their first love. Now did Zion rejoice, for her light had come and the glory of the Lord was risen upon her.

Sunday, April 13, we met for worship at a school-house in Geneseo. A hundred people who were unable to enter the house stood without, and all seemed to hear attentively. As the meeting commenced many began to weep; and in the course of the exercises their number increased till near the close of the sermon, when about the whole assembly were melted into tenderness. Several vented their grief by sighs and groans, and cried to God for mercy. This interesting interview continued about five hours, and before it closed two or three were hopefully converted. Some returned weeping, others tarried as though loth to leave the place till they should find Jesus. A

man over forty years of age, who was not easily or often moved, wept and trembled on account of his sins. He said he had sinned against the true light in which he might have walked, and now feared there was no mercy for him, and that he never should have strength even to leave the house. Soon, however, he gained strength to go to a neighbour's house, and in a few days found some comfort; yet he made no public profession till about three years afterward, when he joined the church. On Thursday I held a meeting in Groveland; nearly two hundred attended, and we had a refreshing season. Five or six, who went away heavy laden on Sunday evening, were now praising the Lord; and more than twenty mourners came forward for prayer. Having for some time been troubled with deafness, a friend after my return from meeting this evening, poured some oil of spike into my ear, supposing it to be British oil. It caused me great distress, and it was feared the effects would be fatal. But by the application of hot stones to the side of my head I soon found relief.

On Friday I rode to Batavia, and the next day meeting the little band in monthly meeting, we sat together in a heavenly place in Christ. Sunday, A. M. Aug. 20, we met again, expecting to have communion; but Elder Parmenter, who was to meet with us, did not come. I spoke from Prov. 4:13, 14: and in the after part of the day went to Attica and besought Elder P. to visit Groveland. But not succeeding for the present, I returned alone to the reformation, and heard the joyful intelligence, that, during my absence of four days, several had been brought to rejoice in the Lord. Continuing in Groveland and Geneseo, we had one, two, or three meetings almost every day, and usually some were brought into the liberty of the redeemed. Some when slain by the law felt such a sense of the miseries of sin, that they exceedingly feared pardon would never enable them to rejoice. When these suddenly lost their burden, and as it were arose from the dead, and burst into songs of praise, their joy was such that it seemed as though the glory of the heavenly world had descended on earth.

In one meeting shortly after it commenced, a young woman began to weep aloud, as though indifferent to all around, and continued without cessation till the sermon closed; she then arose and said with emotions of poignant grief, "O that I had never been born! Wo is me that I have a being! for my sins cannot be forgiven! Would to God that I had died when a child! and now I should have been happy! O mothers, how can you weep for your children that died in infancy!" A deep excitement was noticed through the whole assembly, and several fervent prayers were offered up to God in behalf of this damsel, and for some others who were in great grief, as though the sorrows of death had compassed them about. After the assembly was dismissed, the young woman before named passed through the street, weeping like one that now felt no interest in what the world might remark. It was truly affecting to hear her lamentations at the distance of a quarter of a mile, while not only those who attended the meeting, but those in the houses and fields of a thickly settled neighbourhood, stood listening till her mournful accents receded and diod away upon the ear. She went home, and asking forgiveness of her parents for neglecting their warnings and counsel to seek the Saviour, she made a solemn vow, neither to eat nor sleep till she knew the worst of her condition. Two days and a half she passed thus, mostly alone bewailing her state day and night. She was sitting pensive by a small stream in a solitary wood, when suddenly its innocent murmur assumed a pleasant sound. She looked into the water—it was beautiful. She turned her eyes upward—the leafless trees were bright and praised God. She exclaimed, "Glory to the Lord!" and returning to her parents, told them Jesus had pardoned her sins. She came to the next meeting, and the moment she entered, several with myself were confident from her countenance, that she had found peace in believing, though we had heard nothing of any change. She declared what great things the Lord had done for her soul, and her testimony was like a sharp sword.

At the close of April the number of converts had increased to seventeen, and mourning souls were still crying to the Lord for mercy. The converts, filled with joy for the grace that kind Heaven had bestowed on them in preserving their lives, and in granting them space for repentance, often praised God publicly, and entreated the unconverted to forsake all, that with them they might be gathered into the fold of Christ. Nature was then casting off the garments of dreary winter and arraying herself in the beautiful verdure of spring. Heaven seemed to smile, and the saints, returning from their happy interviews, often saw the earth full of the glory of God, while the verdant fields and leafy wood broke forth into singing.

On Monday, May 5, I left Groveland to attend the Benton quarterly meeting, which opened at the Presbyterian meeting-house in Brutus on the 10th. Several of the reports from the churches were interesting. On the Sabbath the assembly was considerable; discourses were given by Elders Gould, Dean, Wire, and the writer, and the season was thought profitable. After the exercises closed I rode twenty miles to my father's, and on Monday preached at an early hour in Junius, then proceeded through Richmond to Groveland. A cold rain rendered a part of the journey tedious, particularly as my beast was so lame that I had to walk much of the distance.

Previous to my leaving for the quarterly meeting, several of the converts requested an opportunity of being baptized. They had never seen any immersed, nor had any one preached to them on this subject since the revival. I told them that I could not baptize, and as there was no church of Free-Will Baptists in this town, they might do well to find a home with the Methodists. They replied, they could not do this, for some of them had been sprinkled, and now they believed it was their duty to be baptized. In accordance with their request, I had solicited Elder Norton, a stranger to them, to come and see the work and baptize. On Wednesday and Thursday, Elder Norton preached in Groveland much to the satisfaction of the people, and six or seven related

their experience for baptism. We went down to Conesus lake, a convenient place for such occasions, about half a mile distant. The day was pleasant, the water clear and beautiful, and the earth arrayed in all the beauties of May. The converts in heavenly smiles stood on the shore, while the spectators lined the bank. Here I felt the warm breezes of Heaven on my soul, and could scarcely refrain from crying, "Glory to God in the highest." When seven had come out of the water praising God, a young man of respectability came forward, related his experience, and was baptized.

A few days previous to this, a letter had been sent to Elder Hinckley of Parma, requesting him to come to Groveland to preach and baptize. Three days after Elder Norton baptized, Elder H. came, accompanied by two brethren. He preached on the Sabbath; seven more related their experience and were baptized. On Thursday, I proposed to a damsle in despair to fast two days, praying ten times in each for the salvation of her soul. To this we both agreed, and I went immediately to the Bethany quarterly meeting, holden on the town line of Batavia and Elba. Saturday, May 24, my two days of abstinence closed. I was quite hungry, but had two sources of satisfaction; one, that by fasting, my mind was more clear, more fervent in prayer, approaching nearer to God; the other was, a witness that the young woman had been brought into liberty. On this day the quarterly meeting commenced, and through the whole we had a comforting season. On my return to Geneseo, I found that the young woman who covenanted to fast, had obtained a hope in the Saviour several hours before the two days expired. Now she was happy; and looking back to the time when she with a mournful heart made this vow, and viewing the blessed contrast in her state, her joy was full.

May 31, 1823, Elders Parmenter and Norton, with some others, attended as a council from the quarterly meeting, and organized a church of seventeen members. One was added the same day, and the day following three were received upon baptism.

Sunday, June 1, I arose at three o'clock in the morning, and crossing the Conesus lake, walked eleven miles to attend my appointment in Richmond. At 10 o'clock, A. M. the school-house was filled, and about fifty stood without. My text was 1 Kings, 19: 11,12: "And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice." The people seemed unmoved, though Heaven kindly smiled. The apparent indifference of the assembly, filled my soul with grief, and upon sitting down, I was constrained to weep aloud. Lukewarmness prevailed in Zion, and the word had little effect even on her professed children. In the afternoon I attended a meeting in the south part of the town, where we had a solemn, interesting interview; and the next morning we met again in the same place for prayer. Toward evening I preached in Livonia, and several covenanted to seek the Lord. Wednesday had been appointed by the church for fasting, and prayer unto the Lord to revive his work in Richmond. I held two meetings, one of which was in the south part of the town. Several were solemnly awakened, covenanted to flee immediately from the wrath to come, and kneeled for prayer. The day following I held two meetings; in the first some wept aloud; and twenty-five, the greater part of whom were professors, engaged to be in prayer as often as thrice a day, for at least six days. At the concluding prayer, nearly the whole assembly fell upon their knees. In the after part of the day we had a melting time, and the confessions of the wanderer touched many hearts.

Friday, I attended a meeting in Livonia, and after the sermon proposed leaving another appointment. A professor of religion objected—and stated to the assembly that he once heard me say, when speaking publicly of my leaving home, that I had left the care of herds and flocks to seek the welfare of souls; but

he had been informed that my father was a poor man, and had neither flocks nor herds. He also said further—"He says he is but seventeen years old, and I appeal to this assembly to judge if he have not seen more years than he states." After answering his remarks, I accepted the invitation of a deist to dine with him; then walked to Conesus lake and crossed while it was quite rough, insomuch that once a wave run over into the skiff. I held two meetings in Groveland and Geneseo, and on Saturday met with the church in their first monthly conference. It was a refreshing time. During the past week, one had professed to find "*the pearl of great price,*" and now spoke of the goodness of God. Sunday, we had three meetings; one soul was converted and publicly confessed Christ.

Monday and Tuesday, I held meetings in Livonia, and in the south part of Richmond. In the latter place the prospect was still encouraging. The next day, I crossed Honeyoy lake, went to Bristol, and preached to a considerable assembly. In the afternoon, I walked eight miles through beautiful vallies, and over high hills, crossed Canandaigua lake, and spoke with much freedom to a large assembly in a barn at Middlesex. In the evening, though no appointment had been given, about thirty assembled at my lodging. I spoke to them a few minutes, and several were much impressed under the word. The day following, I had an appointment in Bristol, but the lake being rough I was unable to cross till 10 o'clock, and then with much difficulty and danger. Friday was very warm, but having an appointment in Bristol, and two in Richmond, I was obliged to improve all my time. In the latter place my heart was comforted after sermon, by hearing three express their determination to seek the sinner's Friend.

On Saturday, I returned to Geneseo, held a meeting, and rejoiced to meet with Elder Hinckley. The next day Elder H. preached to five or six hundred people, baptized three, and broke bread to the church. In the afternoon and evening, we enjoyed interesting interviews. Monday, I was called to attend a funeral,

and believing it was my duty to go to the house of mourning, I failed of two appointments. Between the 16th and 27th of June, I preached in Geneseo, Groveland, Elba, Stafford, Livonia, and Richmond. In the latter town I held several meetings, and to the comfort of my spirit found that during my absence, one or two had indulged hopes of acceptance with God. Some others who had been awakened, became discouraged, and turned again to a sinful life. O, how was my heart pained by this! ‘Alas!’ said I, ‘how little do these poor souls realize what they do! and when their short probation is ended for ever, how will they sigh, that when the Saviour of the world came to their door to make them rich, and happy, and heirs of salvation, they bolted him from their hearts. O Lord have mercy on them, before they stumble on the dark mountains of eternal death!’

In Livonia, the people seemed barred against the word; and when I inquired of certain why they repented not, they replied that they were waiting for *God's time to come*; and thus cast the blame of their neglect upon the Lord, saying he had withholden the grace needful to enable them to believe. My “spirit was stirred up” within me, when I saw nearly the whole neighbourhood given to *futility*, or the doctrine of *predestination*. I appointed a meeting to examine publicly these excuses, and requested all the advocates of such doctrine to attend. At the appointed hour the house was filled; and after entering the assembly, I desired some one to give me a text. But none being presented, I opened my Bible, and the words that first met my eyes, were Ps. 94:20: “*Shall the throne of iniquity have fellowship with thee?*” I endeavoured to show that the prince of this world sits upon the doctrine of *necessity*, as upon a throne; telling the wicked they *cannot repent*, though God has *commanded them to repent*, and thus stills their consciences, insinuating that the cause of their living in sin, is, that *God hath not given them ability to turn to him*. I believe the Lord filled my mouth with arguments, and many I observed appeared quite restless. After concluding my remarks, liberty was given for

any to confute the reasons that had been urged to prove the guilt of the sinner, and the free grace of God. After a short silence, the minister of the place, who had lately come from a seminary, appeared much excited, and asked, "What is the difference between the *foreknowledge* of God, and his *decrees*?" I replied, 'Decree is a determination that an event shall be. Foreknowledge is simply acquaintance with a future event. And while God knows what will be the act of a free agent, he knows at the same time, that he may act otherwise, because he has given that agent power to act otherwise. And God's beholding his act, no more compels him to act as he does, than my beholding a man act, compels him to the same. Foreknowledge, like repentance and anger, when applied to God, is a word adapted to our capacity; but with God, strictly speaking, there is no foreknowledge, because all is with him one eternal now: 'One day—as a thousand years, and a thousand years as one day.' Therefore, with him is no succession of events, but a man's death is as much present with God as his birth; consequently, foreknowledge can go no further than after-knowledge in proving decrees. From these principles, I argued that foreknowledge could have no effect upon the actions of men. God said to Jeremiah, when he sent him with a message to the house of Judah, "It MAY BE that the house of Judah will hear." Jer. 36:3. The prophet went. They did not hear. God knew they would not hear. Still he knew they might hear.' After the conclusion of my remarks, the preacher observed, that he did not know but he agreed with the speaker in this, that the foreknowledge of God has no effect on the agency of the creature. The meeting closed, and the people dispersed.

Sabbath, June 29, I met with Elder Parmenter in Groveland, and enjoyed an interesting season in the worship of God. Three were baptized and added to the church. At three o'clock, P. M., I left Groveland, preached once, and rode twenty-five miles before midnight; and the next day travelled thirty miles, and preached to a large assembly in South Dansville. Some rejoiced, others wept. July 1, I returned to

Groveland, tarried nine days, and held several meetings, which were graced by those pleasant and soul-reviving seasons that are usual in times of refreshing from the presence of the Lord. Those who had lately professed reconciliation to God, wore their beautiful garment, and the sons of God shouted for joy.

Thursday, July 10, I met a large assembly in Dansville. The word of the Lord was quick and powerful; many were touched by it, and their hearts melted. One, in much distress, wept aloud on account of sin, and solemnly engaged to turn to the Lord. The next morning at 8 o'clock, I held a meeting on Oak hill. The solemn power of God searched the assembly, and caused such a trembling, that in the time of preaching, their tears dropped profusely; and one cried, 'I perish! I perish! I perish!'

On Saturday I returned again to Genesco, and enjoyed a blessed season in monthly meeting. All the brethren were present, except one or two, and appeared to be much engaged. On the Sabbath, Elder Norton preached, and baptized four. In the afternoon the Lord gave me of his free Spirit, and enabled me to speak with freedom. With one exception, the whole church was present. Elder Norton broke bread—we ate and rejoiced—washed each other's feet—and parted happy in the Lord. Blessed be his name. O that men would consider; see and feel the goodness, greatness, and mercy of our God!

Leaving Geneseeo, I met a congregation in York, and another in the village of Le Roy; the latter was large and solemn. Here my brother Friend resided at this time, and with him I had a sweet interview. Our heart burned while we communed of the things of the kingdom. Thence I went to Batavia, and with a few, enjoyed a solemn meeting. One sinner cried aloud for mercy. Sabbath, July 20, I spoke to a large and serious assembly in Attica village, and in the evening, preached at Alexander. The Lord blessed me, and filled my heart with gratitude and love. Monday, I held a meeting in the south part of the town. Jesus made one in our midst, and at the close of the interview, eleven came forward for prayer.

On Tuesday I returned to Geneseo to take leave of my friends, and bid them adieu. I had enjoyed the satisfaction of seeing the number of converts increased to thirty-five. Twenty-eight of these had been baptized, and the church increased to thirty-three. With them I had enjoyed many happy seasons. They were all in union, and the parting hour, as it drew near, excited much solemnity in my feelings. On Wednesday I gave my farewell discourse in Geneseo, and the next day in Groveland. Many by reason of the crowd, were unable to enter the house where we assembled. And when the hour of parting was come, we all wept sore. A sense of the changes that a few years would make, so affected me, that I could scarcely refrain from crying aloud. Alas! thought I, no age of God's grace to man, has passed without being stained by the backsliding of some, who have especially shared in his favour. I looked upon the converts, who were dear to my soul as life, and queried: 'Who among these will depart from the holy commandment? Which of these who now appear so humble and happy, will wound the Saviour in the house of his friends?'—I could not designate one, that I thought would. Still the painful reflection was suggested, that it is by degrees, little by little, that the unsuspecting convert first finds himself in darkness, and at length discouraged; then Satan leads him captive. "Rebellion is as the sin of witchcraft." 'O!' said I, 'that these may ever shun its baleful influence.' After much exhortation, I left them, and proceeding to West Bloomfield, attended one meeting by the way in Richmond, and two in Bristol. I tarried a few days in West Bloomfield and held several meetings.



## CHAPTER XI.

*Particulars of my labours from Aug. to Dec., 1823.*

AUG. 1823. About this time, my soul was weighed down by viewing the shelterless condition of the

wicked. God led me into his sanctuary, and I beheld their *end*, their *awful end*. Oft in my sleep, while imagining myself entreating them to turn and live, I lifted my voice and cried aloud, frequently waking all in the house where I lodged, before my own sleep departed. Sometimes I would speak a quarter, or even half an hour, before I was sufficiently awake to know that I had no assembly. And as by preaching from one to three times in a day, I could not free my mind,—in my leisure hours I wrote an address to the unconverted of the three classes; “*the aged, the middle aged, and the youth.*” This was corrected by a friend during my stay in Bloomfield, and published in a pamphlet of twenty-four pages.

Aug. 9, I received it from the press at Canandaigua at two o'clock in the morning, and rode thirty-three miles to Barrington by one o'clock, P. M.; at which time the Benton Q. M. commenced at that place. During this meeting many of the dear followers of the Lamb were quickened by the spirit. In Elders' Conference on Monday, my brethren examined my views of the character of Christ; and decided that I was not sound in doctrine. While in Ohio, I tarried a night with a Methodist brother, who was a class leader. He warned me very pointedly against the sentiments of a people called New Lights, representing them to be Unitarians and a species of modern deists—and handed me a pamphlet containing their views of the character of Christ, written by one of their leading men. His object was to inform me of their sentiments. On retiring to my lodging, I took this book with me and read till midnight. It appeared to have been written by a learned man. I was but a youth, unacquainted with the doctrines of men, and erroneously supposed that if called of God to preach the gospel, I should be able to answer every argument that the sophistry of men might suggest in support of false doctrine. I believed the Unitarian doctrine to be false; but to my confusion, I found myself unable to answer the arguments I read. They were new to me, and struck my mind with unexpected

force. Still I feared that the talents of the author had been too powerful for my youth, and falling on my knees, I prayed the Lord to keep me from embracing error. But as I was unable to answer the arguments, I *imprudently* yielded to their force; for, instead of impartially and thoroughly searching the scripture, with a full reliance on its testimony concerning the nature and character of Christ, separate from all the doctrines of men, I falsely supposed, that if these Unitarian views were not consistent with the doctrine of Christ, the Lord would enable me to discern their fallacy. And as I could not perceive how *two persons* could be *one being*, from this supposed difficulty, the Unitarian mode of reasoning, and the Unitarian views of Christ, gained the ascendancy in my mind. This circumstance happened when I was sixteen years old. My manner of preaching, however, continued the same as formerly; for I thought myself perfectly safe in using scripture language while speaking of the Saviour, and I wished from my heart to believe and preach nothing less of my Saviour than was written of him in the word of God. The Elders' Conference, though composed of those that firmly believed in the real divinity of Christ, thought it best to renew my letters. They did this, not on the principle that they believed me sound in doctrine, but because they believed the Lord had sent me to preach; and they believed that the truth of God would lead me out of what they called my childish thoughts. They gave me a solemn charge to examine the Bible carefully and try to find the truth. This advice I accepted thankfully. The issue of my reflections, the sequel will show.

From the Q. M. I travelled eastward some more than one hundred miles to Brookfield, and on the way attended several meetings. Sunday, August 17, I preached twice in Brookfield, and on the next day heard Lorenzo Dow at Bridgewater. His manner of preaching was very peculiar—its character is generally known. I could but admire his dress, as it exhibited studied convenience and profit, independent from the changeable fashions of this age of superflu-

ities. In the afternoon of the same day I held a meeting in Plainfield; and the spirit of the Lord was in the midst. Tuesday and Wednesday, I went to Fabius, and again heard Lorenzo preach to about five thousand people in a wood. Fifteen minutes after his meeting closed, I spoke to about seven hundred in the same place, and the Lord favoured me with a good degree of his Spirit. Several appeared much affected, and O! that the good seed may spring and grow, and bring forth fruit unto eternal life. In the evening Lorenzo preached at the Calvinistic Baptist meeting-house. His subject was the tree of life, Rev. 22:1, 2. He remarked that this tree was generally thought to be Christ; but the circumstances of its being represented in the feminine gender, "yielded her fruit," and of its being *watered* by the river from the throne of God and the *Lamb*, and of its being on *either side* of the river gave the preference to the conclusion that it is the *church*. The fruit, he said, was the various graces and virtues of the christian; and the leaves signify the prayers of the church for the healing of national transgressions. In the discourse he described the different classes of christians, and said, "Of the Baptists, there are two kinds; the *free-willers* and the *bound-willers*;" then turning to me, as I sat behind him in the desk, he put his face close to mine, and looking me in the eyes, said; "And you be careful, and never get to be a *bound-will Baptist*." This excited a smile from some, yet he appeared to be perfectly serious. As he sat down he invited me to give an exhortation, and accordingly I made a few remarks.

The next morning hearing a wagon pass at break of day, I arose and looking out at a window, saw Lorenzo, who had lodged at another house, hastening on his way to Tully corner seven miles distant, where he had an appointment at 8 o'clock, A. M. I made ready, went to the place, and called at a public house. The landlord met me at the door, and said; "Are you the *Levite*?" As I queried concerning his meaning, he said; "Mr. Dow called for breakfast for himself, his wife, and a little *Levite*, that he said

would soon come." He then led me to the room where Lorenzo and his wife were seated at the table. Lorenzo said, "There comes the Levite." A seat, plate, &c. had already been prepared for me, though I had not intimated to any one the slightest intention of coming to the place at this hour.

At the appointed time he seated himself on a horse-block, and named his text; "*Go out—and compel them to come in.*" After his introduction, he said, "We are not to suppose that God Almighty will bring men in by *irresistible power*, as I pull this man by the collar of the coat."\*

On the same day Lorenzo had a meeting at Otisco lake. About fifteen hundred people were assembled, and before his sermon, I had the privilege of addressing them. His discourse was on prayer, and full of instruction. In the evening I held a meeting in Onandaga; and on Friday, at 2 o'clock, P. M., in Skeneateles. At three, Lorenzo preached on the green in this place to about two thousand from a clause of Acts 5: 35: "*Take heed to yourselves what ye intend to do as touching these men.*" After the close of his discourse, I gave notice that if any were disposed to stay, I would preach to them in fifteen minutes. A thousand or fifteen hundred tarried, and listened attentively to the word. After meeting I rode to Brutus; and on the Sabbath went to Auburn with several others, where Lorenzo preached to six or seven

---

\* At the same time, seizing my collar, he drew me from my seat. This circumstance was so singular and unexpected, that it made me laugh, till I felt ashamed, and I wept for having been so much off from my watch. This, and several anecdotes that he related, excited considerable laughter in the assembly, and brought a trial on my own mind. After meeting I asked him what his motive was in being thus singular; and remarked that it appeared to me, the ministration of the word of God ought to be with much solemnity: and such things, by exciting a trifling spirit, would prevent the good that otherwise would be done. He replied, "There is so much Calvinism in these little villages, that many sinners *will not* repent; and still they *will* cast the blame on God, saying they cannot do otherwise; therefore they must be convinc'd of their false doctrine which is leading them to destruction. My object is to impress truth on their minds, in such a manner, and by such circumstances as are innocent, and yet will not permit them to forget it. And as to their laughter, I have nothing to do with it; they must see to it."

thousand in a grove. The next day I attended his appointment at Waterloo, and the day following heard him preach twice in Geneva. I solicited him to attend our yearly meeting, and preach at least one discourse; but he would give little encouragement. I went to Benton, then to West Bloomfield, and found that a present of clothes to the amount of five dollars, had been left with Elder Millard for me, about fifteen minutes after my departure, when here before. May the Lord reward this kindness. At Rochester I heard Lorenzo again, and enjoyed a pleasant interview with a preacher who had kindly encouraged me, and strengthened my hands in the first of my labours. Friday, I went to Parma and preached free salvation; some disliked it, but I trust good was done.

Saturday, Aug. 30, 1823, I went to Sweden, where the Holland Purchase Yearly Meeting opened at 10 o'clock, A. M. From impression of duty, I gave the first discourse, on 1 Thes. 5:19: "*Quench not the Spirit.*" At 12 o'clock, Lorenzo Dow unexpectedly entered the meeting. Every eye was turned upon him, and all wished to hear him preach. Presently he named, Songs 6:10: "*Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?*" His discourse was not only full of instruction, but also of the Spirit. No useless singularities damped our joy, but every heart seemed touched, and we felt to bless God for this sermon. I had now heard from him twelve discourses; which were all quite instructive, though the latter appeared the most powerful. In the afternoon Elder Craw preached; and in the evening, meetings were held in different neighbourhoods. On the Sabbath, sermons were given by Elders Parmenter and Fowler. My mind was led particularly to address the youth from Prov. 8:17: "*I love them that love me; and they that seek me early shall find me.*" When we parted, some were rejoicing in the Holy One of Israel, and others mourning because they were without God and without hope in the world. The next day I attended the Elders' Conference, and received a letter of commendation for the service of the church.

A pious female, who was a member of the Congregationalist church, and a school teacher in the place, observing that my coat was much worn, prevailed on her friends to make a collection; to which she added a few dollars, and presented me a garment that lasted me to travel many thousand miles, and to preach to many thousand sinners. I received it as from the Lord. After attending one or two meetings, I went to Geneseo and Groveland in company with Elder Dean, and we held a few meetings which were interesting. It had been said by the unbelieving, that as soon as David was gone, the converts would turn again to the world; but now I had the satisfaction of finding this prophecy false; for they were all apparently well engaged, pursuing the way to heaven. In the last meeting we held, nearly all the converts were together; and every one present spoke of the loving kindness of the Lord, and expressed a resolution to persevere in the grace of God. After this we visited and preached in Naples and Poultney; and crossing Crooked lake, we went to Jersey and held several meetings. Some were awakened, among whom, as I understood, was a physician that had been a professed deist. During our stay, Elder Dean baptized one. Next we went to the Little lake, where, upon short notice, a considerable assembly came out to hear, most of whom were irreligious; still they were much affected by the word, and when dismissed, were loth to leave the place.

Tuesday, Sept. 9, we arrived at Benton. I retired to a grove, and dedicated myself anew to the Lord; solemnly covenanting to live nearer the fountain of goodness, that I might know the height and depth of perfect love, and be more successful in winning souls to Christ. Returning to the house of Elder Dean, I endeavoured to persuade a young woman no longer to procrastinate repentance. She wept profusely, but would not promise to turn and live. Alas! how many, when the Lord calls, and makes them sensible of the awful danger of living in sin, still harden their heart and refuse their *best*, their only *eternal friend* admission, till sooner than they are aware, they find

themselves on a bed of languishing—on the verge of the eternal world—unprepared to meet the awful “swellings of Jordan!” O Saviour! help me, teach me to persuade them.

Wednesday I held a meeting in Benton, and the next day preached at Jerusalem on the “judgment to come.” Some were touched by the Spirit, and wept under the word. On Friday, I visited my youngest brother, then about seven years old, who was living with a man on Bluff Point. I found him in a field, but he did not know me. I told him I was his brother David. He wept—but said nothing. The recollection of past changes touched my heart, and looking upon my little brother I wept, and raised a prayer to God to protect him from the evils of the world, and have mercy on his soul. After staying a few hours, I bid him adieu, and went to Dresden.

In this village I spoke to an assembly, partly attentive and partly confused. During the sermon one or two stones were thrown at me, but did no injury, except to witness against those, who thus showed their enmity to God and to their own souls. As I retired from the meeting, some one threw part of a pail of water upon me, and not satisfied with this, threw stones till I was out of reach. But as David said nothing to Shimei when he cast stones at him, so I thought best to pass in silence, yet groaning in spirit, and reflecting on the words of Christ: “O Jerusalem, Jerusalem, thou that killest the prophets, and STONEST them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!”

On Saturday 13, I attended monthly meeting with the church in Benton, and preached a short discourse on Col. 2:6. The brethren appeared to renew their strength, and resolve through the grace of God to be his faithful servants. The next day I held two meetings in Milo. Much solemnity and weeping were in the assemblies, and I could but hope some good fruit will appear in eternity. In the evening, I preached at Benton, and it pleased the Lord to favour me with

unusual liberty. Monday was spent in visiting and praying from house to house. I delivered a discourse in the evening, and the banner of the Lord seemed to be over my soul. The next day I met another congregation in Milo, and while speaking, the people were clothed with much solemnity. In the meantime, an enemy came without, and close by the window at which I stood, gave a hideous yell, and then fled. Ah! thought I, poor guilty man may flee now, to keep his guilt secret—but a day will come, when he would gladly flee beneath a falling mountain, to hide from "*Him that sitteth on the throne,*" and from the wrath brought upon him by his sins. But alas! he will not be able to find a refuge.

Wednesday I was attacked by a fever; but having an appointment some miles distant, I thought it duty to attend. It rained considerably, and on reaching the place I was very wet, and found but few collected. After preaching to them I returned to Elder Dean's, and passed a very restless night. Feeling some better the next day, I accompanied Elder Dean to the west part of Junius, and gave a discourse. Friday I visited my father's family, and after a short stay proceeded to Lyons, and preached in the evening. Saturday and Sunday, Sept. 20 and 21, I attended a two-days' meeting in Sodus. This was an interesting season, and good, I believe, was done. O that fruit may hereafter appear.

During five days following, I held six meetings in Williamson, in which I enjoyed the free Spirit, and saw some good signs of repentance and reconciliation to God. From Sept. 26 to the 1st of Oct., I held four meetings in West Bloomfield, two in East Bloomfield, and one in Mendon. Some of these were solemn, and a few souls appeared to be penitent. Wednesday, Oct. 1, I went to Le Roy, and enjoyed a pleasant interview with my eldest brother. He accompanied me to Ogden to attend a general meeting on Saturday and Sunday, Oct. 4 and 5. We had considerable good preaching. On Sabbath afternoon, I commenced speaking just as a shower was rising. The people being uneasy, and beginning to disperse,

I felt embarrassed and presently closed my remarks. I left the place much depressed in spirit, went to Caledonia village in company with my brother, and held a meeting in the evening. Here it pleased the Lord to fill my soul with his love. Monday, parting with my brother, I went to Groveland and enjoyed a blessed season with the children of God. They were happy, and many of them spoke in the Spirit. The next day I held a meeting in West Bloomfield; and afterward visited several towns at the east.

Oct. 11 and 12, I attended the Benton quarterly meeting, in the town of Galen. The weather was rainy and quite cold, still we enjoyed a precious meeting. On Monday I returned to Junius and met an attentive assembly. While addressing them, it pleased the Lord to send his light into my soul; and I felt to thank his name for the verification of his promise: "*Lo I am with you always even unto the end of the world.*" When dismissed, the people were not in haste to depart, but tarried, as though they were still hungry for the word of life. Tuesday, I preached to a serious assembly in the westerly part of Junius, where some good seed appeared to fall into good ground. The next day I held a meeting in Phelps, and the day following had an appointment at Manchester. In the latter place I was a stranger, and knew not the state of the people. As I drew near I felt a solemn impression that God would immediately revive his work, insomuch that upon my arrival, I stated to several that my soul was in expectation of seeing the salvation of God in Manchester. A large number was convened, and I felt the special aid of Heaven while speaking to them. But nothing unusual occurred till a young woman cried aloud for mercy at the concluding prayer. As soon as she had opportunity she addressed the assembly, told them she was a sinner, and needed salvation, and gave an affecting invitation to her associates to go with her to seek Jesus. Many were much impressed, wept bitterly, and from this time began to seek the Lord. The next morning, a little after the sun was risen, we had another meeting, in which several were wounded by the King's arrows; and it was truly a melting hour.

From Manchester I went to Williamson, preached twice, and then passed to Ontario, where the Bethany quarterly meeting opened on Saturday, Oct. 18, 1823. This day, though heavenly to many, was to me dark and melancholy; but in the evening, while preaching near the ridge, the Lord consoled my soul and made me happy. O how abundant is his goodness. He satisfieth the hungry with food. Sabbath morning, worship commenced at nine o'clock. Elder Jenkins preached in the Spirit from Heb. 11: 10: "For he looked for a city which hath foundations, whose builder and maker is God." This was followed by an instructive and refreshing discourse from Elder J. N. Hinckley, upon Eph. 2:8: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." In the latter part of the day, after another sermon had been given, I believe the Lord opened my mouth on Matt. 7:14: "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Not a cloud veiled my mind,—I felt the power of the blessed God in my soul, and on my tongue. This quarterly meeting, by the grace of God, was made a blessing to many, and great solemnity clothed the concluding scene. Many retired with a desire to become acquainted with the Saviour; and not long after, several obtained their desired object in the Friend of sinners. In the evening I attended a meeting in the south part of the town; and on the next day, witnessed a pleasant scene—the baptism of six happy converts, who were added to the church in Ontario. On the evening of the same day, I held a meeting in Williamson; and as the inquiring Greeks showed their solicitude saying, "Sir, we would see Jesus," (Joh 12:21,) so eight or ten in this meeting manifested the same desire; and so deeply were some of them affected, that they wept aloud.

Tuesday, I returned to an appointment in Manchester, and rejoiced to find that some who were in much distress when I left the place, had obtained deliverance and were now happy in the Lord. The next day we assembled again in the same place: some

mounted on the wings of love, while others in the bitterness of their souls cried aloud to the Lord for mercy. This made a striking contrast, and excited much feeling. In the evening, I enjoyed a good meeting at Williamson, and the next day, at ten o'clock, A. M., a powerful and awakening time was experienced in Ontario: a number, deeply impressed, manifested a determination to turn and live. Returning to Manchester the same day, I preached to an assembly in a brick school-house. On the day following, we met again, and it was said the assembly was larger than ever before had been in that house. Our interview was crowned with the special presence of God, which touched many hearts, and caused a great weeping throughout the assembly.

On Saturday, there fell a tedious storm of rain and snow, and having an appointment the next day in West Bloomfield, I rode twenty-five miles and took a cold, much to the injury of my health. Sunday, Oct. 26, I preached twice in the same town, and was much opposed by a Universalist. On the day following, I returned to Manchester, and spoke from Eccl. 8:11: a few were awakened. Tuesday and Wednesday, I preached in Williamson and Manchester; in the latter place we were again much blessed. The glory of God filled the heart of his people; fifteen mourners came forward for prayer, and kneeling, we called on him who "hath power on earth to forgive sins." I held another meeting in this place, one in Livonia, and three in Groveland; in all of which my blessed Master was with me and gave me freedom.

Nov. 4, 1823. This day completes my eighteenth year. And while I look on my past life, and review the afflicting scenes through which the Lord hath led me; when I contemplate the great good that my God has bestowed on me in childhood, I am constrained to wonder and admire. I think my soul feels the importance of improving the talent committed to the charge of my youth. The language of my heart is, O Lord, help me to live to thy glory, and in all that I do, have an eye single to thy praise. Strengthen me, that if my life be spared, I may spend this, my

nineteenth year, in thy service, and proclaim salvation to a world lying in wickedness; that when my course shall be concluded, it may be finished with joy.

During six days following, I met congregations in Groveland and Livonia, two in West Bloomfield, and one at Flint Creek in the town of Seneca. In the latter, the power of the Spirit was felt to the joy of many. Tuesday, Nov. 11, I rode twenty miles to Benton, and spoke from Ps. 85:10: "Mercy and truth are met together; righteousness and peace have kissed each other." Wednesday, I preached in the Methodist chapel in Benton, at 10 o'clock, and in the evening, at Seneca; where enjoying but little liberty, my spirit was much depressed, and my mournful prayer was, "Lord, lift upon thy servant the light of thy countenance." The day following, my mind was liberated, while speaking at the Methodist chapel in Hopewell, and many of the assembly seemed favourably affected. My next appointment was at the court-house in Canandaigua; but on my arrival, the key could not be found, so the people dispersed. Saturday, one o'clock, P. M., I met an assembly in the west part of the town; the Lord favoured us with his presence, and touched the hearts of some, one of whom had no rest till converted to God. Here I saw my Baptist friend, that nearly three years before, took me from Canandaigua to his house, when my soul was in affliction, and advised me to return home. Now he told me he had changed his mind; and advising me to continue my labours, bid me 'God speed.' In the evening I preached at East Bloomfield; the next day twice in West Bloomfield, and on the day following went to the south part of No. Nine, in Canandaigua. Here I tarried two days, and preached five times. Kind Heaven favoured us with some refreshing, and some mourned for their sins, viewing all to be lost unless they should find Christ.

Thursday I held two meetings in Bristol; at one of these a sense of the awful things of eternity seemed to pervade the assembly. After this I preached in Mendon; and the day following rode twenty-four miles in a very unpleasant storm, and spoke to an as-

sembly in Lime. Sunday Nov. 23, I preached twice in Groveland and Geneseo, and the Lord blessed the willing and obedient with the light of his countenance. The week following I held two meetings in York, one in Middlebury, and one in the east part of Attica. The two last were especially blessed of the Lord. A considerable number were powerfully awakened, who from that day were persuaded to go mourning till they obtained forgiveness of their sins, and were brought to rejoice in the ranks of Zion. The children of God, seeing a cloud overshadow the church, were filled with ecstasy, and the refreshing dews of salvation gladdened the heart of his people in a thirsty land. O, what an hour of joy it is, when the Lord hears the groanings of his children, and comes down to deliver.

Sunday, Nov. 30, I preached in Attica and Alexander, and the next day proceeded to an appointment in Batavia. Here calling on brother Seymour I met with an affectionate reception; and found that my sleigh, which had been left there through the summer, was taken away the evening previous. A part of it was put on a hay stack about a quarter of a mile distant, and the other part was hung on a broken tree. As only one or two little things were injured, I would have thanked these nightly adventurers, could I have known them, for restraining their spirit to this little injury. But probably I shall know who they are, when God shall bring "*every secret thing*" into judgment. In the meantime I understood that many slanderous reports were in circulation, and some were using much effort to injure me, and had reported that I would not attend my appointment. These things, however, moved me not, for I had to reflect, that as yet, not quite "*all manner of evil*" had been spoken of me. A goodly number attended my appointment, and the Lord favoured us with an impressive season. I believe he gave me words to speak, and thus it was easy preaching.

Tuesday, Dec. 2, 1823, I preached in Bethany, and the day following heard Elder Jenkins in Middlebury. At the close of his sermon, I gave an ex-

hortation, and the next day preached in the same town. At this meeting several weighty testimonies were given by converts, who had but lately been brought into the fold of Christ. More than twenty covenanted to seek the Lord from this time, and gave me their hand as a sign of their covenant. Friday evening, I attended worship in the west part of the town, and enjoyed a refreshing time, one not soon to be forgotten. Sunday, Dec. 7, I spent on the town line of Batavia. In the forenoon we had an interesting season; but in the afternoon it seemed as if the Holy Ghost descended and filled the house. Many wept, and many rejoiced. Bless the Lord for this visitation. In the remaining part of this week I held meetings in Stafford, Elba, Clarkson, Parma, and Ogden, and felt that I was not alone. In some of these places the state of engagedness was low. Sabbath evening, Dec. 14, I tarried with Elder Hinckley, my faithful friend; and the next morning, as I designed to go to New-England before I should return, I had a solemn weeping time on parting with the family, several of whom left each a piece of money in my hand.

I went on my way to Le Roy, and tarried the night with my brother; then proceeded to Groveland and Geneseo. I spent six days in these towns and held several meetings. The Lord was in our midst, and filled his children with his Spirit. I felt to say with the Psalmist, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life." At this time, nearly a suit of new clothes was given me by several females, who had been converted in the late revival. I felt to thank the Lord, and pray that they may provide for themselves "garments that wax not old." Sunday, Dec. 21, I preached my last discourse in these parts for the present, and to me it was a solemn time; for the saints in these towns were particularly dear to my heart; yet the joyful hope of reaching a land where there will be no more parting was a source of great consolation. Monday, I left at the dawn of day, travelled thirty-two miles to Farmington, and

staid the night with a deist. We had much disputation, and I could but groan in spirit while hearing his light and trifling remarks on that religion which alone can prepare us for the joys of heaven. O that God may have mercy on his soul. Tuesday, I preached a farewell sermon in Manchester, and enjoyed a good time. A collection was taken and given me at this meeting, to assist in bearing my expenses to New-England. Wednesday, though very blustering and tedious, I rode forty miles to Benton, where I tarried over Christmas and enjoyed a sweet refreshing in the worship of God. Friday, I returned to Junius; and found a step-mother in the empty place of the departed.



## CHAPTER XII.

### *My second visit to New-England.*

In Junius I tarried two days, and attended the monthly meeting of the church to which I was attached. I also met two assemblies, to whom the Lord helped me to speak the word of life.

Sabbath, P. M. The time had now come, that called me to attend a line of appointments leading to New-Hampshire, which had been given out more than two years. Soon I expected to be in a land of strangers, where often the secret places would be preferred to the cold-hearted society of those who neither know nor feel a stranger's sorrow. My heart was full, and though I seldom attempted to sing, I gave vent to my feelings by trying to sing the following lines of Colby.

"O, if poor sinners did but know  
What I for them do undergo,  
They would not treat me with contempt.  
Nor slight me when I say repent," &c. &c.

I retired alone, and entreated the Lord to reconcile me to my lot, and bless my labours in this journey. I then returned to bid my father farewell.—

As he took me by the hand, he said, " My son, it is harder parting than it ever was before." We bid each other adieu. I went to Galen, and attended an appointment in the evening; the next morning, I proceeded on my journey, and on Wednesday arrived at Brookfield in Madison county. In this town I tarried several days, preached eleven times, and saw several awakened to feel their need of an interest in Christ. After this I gave six discourses in Plainfield; one in Burlington, and one at the Free Communion Baptist meeting-house in Winfield. Some of these were attended with much solemnity, particularly the last. Jan. 16, 1824, I left those parts, went to Western, and met with brother Jacob W. Darling, a young preacher from Rhode-Island. I attended a general meeting with him on the 17th and 18th of the month. This interview was graced by the presence of the great Head of the church—joy beamed on the countenance of Zion, and her children made mention of the name of the Lord. On Monday, we had a conference; backsliders confessed their wanderings, and returned weeping. In the evening I attended a meeting at the east part of the town.

On Tuesday I preached in Floyd, and enjoyed a sweet visitation of the Holy Spirit. Some were 'pricked in their heart' and wept bitterly: at the close of the meeting a young man came trembling, and giving me his hand, entreated me to pray the Lord to have mercy on him. After going to Western and preaching twice, I went to Rome and spoke to an attentive audience in the court-house: favourable impressions seemed to be made on the minds of some. I tarried and held two meetings; then went to Floyd and spent the Sabbath as usual. Monday, I had an appointment at a school-house in Floyd; but certain opposers appointed a spelling school at the same place, and said they would prevent our meeting in the house, if they had to keep us out with clubs; so we repaired to the Baptist meeting-house. This proved rather an advantage to us, for not half the assembly could have entered the school-house. I spoke from Heb. 12:25: "*See that ye refuse not him that*

*speaketh," &c.* The Holy Spirit rested on the people, and many trembled at the word of the Lord. Wednesday, I preached on Quaker hill, from Prov. 16:18: "*Pride goeth before destruction, and an haughty spirit before a fall.*" I spoke very pointedly on the destruction of the wicked; yet a professed Universalist arose weeping, and said they had heard the truth, and entreated the assembly to receive it.

On Thursday, I preached at the Baptist meeting-house in Western; the next day in Rome; and on Saturday at a general meeting in Westmoreland. I tarried through the Sabbath, gave two discourses, and heard considerable good preaching. Several of the high minded and obdurate wept for their sins. The language of my heart was, O when will men be wise for themselves, and pursue the way that leads to eternal joy! In the evening I preached at Rome, and tarried with brother Perkins, who was very kind. In the morning he gave me a dollar, and several articles that I needed for my journey. Proceeding eastward, I met a congregation in Russia, and two in Trenton; then went to Fairfield and preached on Friday evening. Several appeared serious, and some arose for prayer. On Saturday, Feb. 7, I rode thirty-five miles to Canajoharie, and preached on the Sabbath at the Baptist meeting-house. Monday and Tuesday, I held meetings in Sharon.

On Wednesday, I visited a school in Canajoharie for the deaf and dumb, and enjoyed much satisfaction in conversing with the scholars by writing. They manifested much seriousness and reverence on seeing the name of God, and seemed to have solemn ideas of their accountability. In the evening I attended a meeting in this town, and the next day one in Root. Saturday, I met an assembly in Charlestown; and on the Sabbath preached again in Root. The Lord blessed me with freedom. An unconverted man, with whom I tarried the night previous, promised in tears to seek and serve the Lord. One of his family was serious also, and desired prayer. Sabbath evening, I spoke to a solemn auditory in the north part of Charlestown; and the next day with much freedom

in Charlestown meeting-house. On Tuesday I went to Florida, and preached to a weeping assembly; and the day following addressed a large congregation that seemed hardened in sin. A cloud hung over us, and but little light found way to the people. Alas! how "slow of heart" are men to believe, and how many wait for conviction, till they are convicted by the miseries of a hapless world! The next day I preached again in Florida.

Friday, Feb. 20, I commenced attending my appointments of long standing, and preached to about one hundred in a ball-room at a place called Yankee street. This was a very good time. In the afternoon I proceeded on my journey in a sleigh. A thaw commenced, and for ten miles before I reached Schenectady the ground was mostly bare. I now had to walk; and as there appeared no prospect of snow, the way was truly gloomy. On arriving at Schenectady, I found my appointment had been forgotten. I dined with brother Smith, a Methodist preacher, and proceeded on my way, querying in regard to duty. I was among strangers, neither able to purchase a saddle, to hire my horse kept, nor to reach my appointments on foot. But loth to fail of them, I reached Troy after much fatigue, in the evening, and found the people through mistake had assembled in the afternoon. Sabbath morning, Feb. 22, I proceeded through a cold snow storm to Brunswick, preached to an assembly at nine o'clock, and felt much comforted. I succeeded in borrowing an old saddle at this place, and proceeded to Pittstown. At two o'clock, P. M. I spoke to an assembly in the Baptist meeting-house, and some appeared to be much affected. In the evening I held a meeting in Hoosac, and the next morning met another assembly at nine o'clock in the Baptist meeting-house, which was quite crowded. The Master of assemblies stood by me, blessed be his name. The hearts of the people were opened, and they gave me about three dollars.

Passing through Bennington, I hasted over the Green mountains, in order if possible, to reach my appointment in Wilmington at nine o'clock the next

morning. The snow was about eighteen inches deep on the mountain, and the road but little broken. Night came on—and soon I entered a wood where it was five miles to the next house. The evening was cold, and my clothes thin for travelling on horseback. My feelings on this occasion, may be more easily conceived by those who have been in similar circumstances, than by such as usually sit by their firesides during the bleak winds of winter, and enjoy the society of their friends. I passed a part of the time in arranging my reflections into a few lines, which soon after, were published in the Religious Informer, as follows:

What solemn thoughts now fill my mind,  
While on this dreary mount;  
I think of friends I've left behind,  
And all my sorrows count.

The sun has dropp'd below the hills,  
Withdrawn his light from me;  
And now, my way the darkness fills,  
The path I scarce can see.

The absent moon doth give no light,  
The stars are veiled by clouds;  
I'm covered with the gloomy night,  
And by the shady boughs.

Some miles am I from any house;—  
Through dark and lonely wood,  
Far from beneath a parent's roof,  
I journey on the road.

An opening at length appeared; I returned thanks to the Lord, and soon procured lodgings at a tavern. The next morning, I travelled ten miles and reached my appointment in season. A considerable number met in the Congregationalist meeting-house; among whom, was a woman *ninety-two* years of age, who had *walked* nearly *two* miles this cold morning to attend the meeting. She appeared to have a blessed time, and rejoiced that she had come. I spoke to a few in Marlborough the same day, and the day after met about two hundred in Dummerston. Here was one of the churches that had separated from the Calvinistic Baptists, and established themselves on free principles. Some, solicitous of hearing a *Free-Will Bap-*

tist, had come more than thirty miles to this meeting. I endeavoured to give a summary of the principles of Bible doctrine, and enjoyed much freedom. Considerable seriousness was manifested in the assembly. The bridge at Brattleboro' having been swept away, I crossed West river, and proceeded to the Connecticut river, expecting to cross at a ferry; but the boat being bound in ice, I failed of meeting an appointment in Westmoreland, where I afterward understood some hundreds assembled. I passed up the river a few miles to another ferry, and crossed at 8 o'clock in the evening, with some difficulty and danger, as the river was full of ice floating down with the current. The next morning, I proceeded early through a storm of snow, seven miles to Chesterfield, and at nine o'clock, spoke to an assembly of about two hundred people. Many seemed deeply affected. At twelve o'clock I started for Stoddard, twenty-three miles distant, where I had an appointment for the evening. A little before sunset, when still six miles from the place, I found the road filled with drifted snow, and could proceed but slowly. I had to face a piercing wind, with rain and hail—and it was soon so dark that I could not discern the road. At length I found that my beast was wandering in a field, and I knew not where to go. My clothes were frozen around me—the wind had increased to a gale—and soon my way was again hedged by drifts. I thought of my affectionate friends sitting by their pleasant firesides, and queried whether I should perish by the cold, or again enjoy their society. But the reflection, that not even a hair of my head should fall without my heavenly Father's notice, comforted my spirit. Presently, I saw the glimmering of a distant light;—guided by it, I found the road, and at eight o'clock arrived at Stoddard. Finding the assembly had dispersed, I put up at an inn, and was very happy in the reflection that my blessed Master had prepared for me a home, where through grace, I hoped soon to rest for ever from the arduous toils of an itinerant life.

Friday, on my way to Bradford, I found the road again obstructed by drifts. I took down the fence,

and went in the field till I came to a stone wall, then passed into the road and led my horse. After passing such difficulties in a number of places, I reached an appointment at two o'clock, and in the evening met another assembly in the north part of the town. On Saturday I preached in the two meeting-houses in Sutton, and also in Wilmot; these assemblies were very attentive. Sabbath, Feb. 29, I preached in Enfield to a solemn assembly of about three hundred; and in the evening held a meeting at Grafton. The day after, I spoke to a few in Danbury; little light shone upon us—and in the evening, I had another trying time at Andover. But on Tuesday, I enjoyed a blessed meeting in Springfield; then rode to Enfield and had a good visit with Elder E. Chase. Wednesday and Thursday, I held meetings in Enfield and Wilmot; in the latter, many spiritual testimonies were given.

Friday, March 5, having been inclined to go to the south, I hoped that somewhere in that direction, the Lord would grant unto me to see his salvation. Accordingly I went about thirty-five miles, and held a meeting in Bradford. This was a solemn, awakening time; and it was impressed on my mind, that the Lord had a work for me to do in this place. A woman that was an opposer of religion, and had not attended a meeting for several years, was excited by curiosity to come and hear the youth. It pleased God to send conviction to her heart; she became much distressed, asked forgiveness of those whom she had persecuted for righteousness' sake, and sought the Lord night and day till she professed to find comfort. I held meetings in Bradford generally every day, and sometimes two or three times a day. The "true light" shone upon the people, and in almost every meeting some were awakened. Soon the songs of redeemed souls gladdened the church militant, and doubtless made the angels rejoice. As is usual in revivals, our meetings were crowded, and the hearts of many were seriously impressed by the word of the Lord. Sometimes the spiritual testimonies of the converts added much to the interest of the meetings. Some wander-

ers were reclaimed, and took away the stumbling-blocks they had laid—many lukewarm professors were awakened—and almost every day some requested the prayers of saints, and kneeled, seeking the mercy of God.

On one occasion, I had quite a severe trial. Meeting a considerable assembly in the south-east part of the town one afternoon, I opened the meeting by prayer, and named a text as usual. After speaking about five minutes, a dark cloud veiled my mind. With much difficulty I uttered a few words—then all was closed up; and finding nothing to say, I took my seat. After weeping a few minutes, I told the people God had given me no message to them, and therefore I could not preach. In half an hour, they dispersed, and I started for Fishersfield. But the trial I now endured, no tongue can tell, no pen describe. Egyptian darkness covered my mind, and I was loth any one that attended the meeting should see my face. It seemed as if the Lord had forsaken me, and all comfort had fled from my bosom. My life appeared as a vapour—like a solitary shadow, a worthless thing;—and once I dismounted, and turned aside to pray the Lord to take me out of the world. But a monitor within whispering, “This will be sin,” I again mounted my horse, and as I passed along, strowed my tears by the way for nine miles. I arrived at the house of Deacon Morse, where an appointment had been given out for me on that evening; yet my spirit had found no rest, and I desired a place in the wilderness to bemoan my sorrow. Soon I found myself about a quarter of a mile distant, lying upon the snow in a wood, and pouring out my anguish in sighs, groans, and tears. I thought it had been good for me, if I “had never been born.” The Devil tempted me with deism and atheism; my mind was thrown into much confusion, and I often cried, “Lord have mercy on me;” yet I found no relief. Night came on. I returned to my appointment as the people were collecting. I thought they would be disappointed; for I had concluded not to preach without a change of feeling, and this I did not expect. But just

as the people were seated ready to hear, it seemed as though the dear Redeemer came and touched me; in an instant all my doubts fled away. He unveiled the beauties of his face, and the very room and assembly appeared to shine with the glory of God. I arose and spoke with much freedom, and blessings were poured upon the assembly. Thus the Lord brought me through a fiery trial; and although while enduring it, I could see no good that could arise from it, my heart now felt to bless God even for this visitation;—for it had increased my faith, and taught me more effectually my entire dependence on God. On my return to Bradford, I was told that a professor of religion had said of me: “*The Lord has not sent him to preach; for if he had, his mouth would not have been closed.*” One that was not a professor, replied; “*If he has come without being sent by God, I should suppose that he could preach as well at one time as at another.*” I understood that an aged sinner who attended the meeting, went home much affected, saying, “We are so wicked that God will give his servant no message to us.”

Soon after this, a deist came to my appointment, and while the people were gathering, he thought to embarrass me by his arguments. In a little time he affected to be disgusted by my talk, and left the assembly. I understood that he returned home and took his bed, saying he was sick; but would not have a physician, or receive any food for nearly three days, when he exclaimed, “My sickness is not of the body, but of the soul! O, what have I been about these forty years!” Then he sent to a christian friend to come and pray for him. This was the first time he had ever permitted prayer in his house. In a short time he professed to be converted, and expressed great astonishment that he could have neglected the Saviour and his own soul so long as he had.\* As he

---

\* “*He professed to be converted.*”—Whether he was truly, or not, “*the Lord knoweth.*” Alas! for him now; for it hath happened unto him “*according to the true proverb, The dog is returned to his own vomit again; and the sow that was washed, to her wallowing in the mire.*” 2 Pet. 2:22. Intemperance has slain its thousands,

had been a great opposer of Christianity, this change in him touched the hearts of several. The work now revived afresh, and assumed an aspect still more promising. In a short time, others professed to come to the knowledge of the truth.

During my stay in Bradford, which was six or seven weeks, twelve or fifteen named Christ. Several of them were baptized by Elder Rowe, who resided in the place, and were added to the Free-Will Baptist church. Many others were awakened, but did not at this time give their hearts to God. I also visited and preached in Hillsborough, Henniker, Hopkinton, Warner, Salisbury, Sutton, Fishersfield, Wilmot, Springfield, Enfield, Newport, and some other towns. In a few of these places I held five or six meetings each, and they were blessed to the awakening of some.

Leaving Bradford, I went to West Windsor, Vt., and enjoyed one or two good meetings. The brethren here gave me about seven dollars, principally in clothing, which I greatly needed. "Lord grant that they may have their reward." In the last of April I visited Weare, held three meetings, and enjoyed a profitable interview with Elder Hezekiah Buzzell; he baptized two during my stay.

Tuesday and Wednesday, May 4 and 5, I went to Boston, and tarried with *Elias Smith*, whose writings against Universalism I had read with much interest. Now he had embraced that system himself, and I listened attentively to his arguments in favour of his belief. But unless I was dull of apprehension, they weighed but little in comparison with his treatise against those principles.

On Thursday I preached to a few, twenty miles south of Boston; and the day following, met an assembly north of Taunton. Saturday and Sunday, May 8 and 9, 1824, I attended the Rhode-Island quarterly meeting, at Taunton, Mass. At this meeting, I first saw Elders Joseph White and Reuben Allen, brother Abel Thornton, and sister Susan Humes, a female preacher. The assembly was large, and the preaching interesting. I had the privilege

of delivering two discourses at this meeting, and in one the Lord gave me freedom. After the quarterly meeting, I preached in Réhoboth, Attleborough, and in some other towns. Some were seriously affected, and in one meeting the cries of the wounded were heard. I next went to Rhode-Island, and attended a meeting with Elder Greene in North-Providence, where a revival had just commenced. The Lord was truly in the midst, and a great weeping was in the assembly. Several cried with earnestness, "Lord have mercy! Lord have mercy!" At the close, ten kneeled for prayer.

I stayed sixteen days in Rhode-Island, and held sixteen meetings in different towns, among which were Cranston, Johnston, Smithfield, Burrillville, and Gloucester. Having read Elder Colby's journal of his labours in some of these towns, when the Lord visited his people, and made Zion like a fruitful field, I expected to find the brethren engaged in holy humility and fervent devotion. But not considering the changes that are made by time, I felt some disappointed. I was a stranger and a youth; and to some, I understood, my manners were quite disgusting. These circumstances affected my enjoyment, and I gained little access to the hearts of the people. Sometimes, however, I thought the good Spirit assisted me and that my labour was not altogether vain. Some of the brethren received me in the name of the Lord, and treated me affectionately, as though they believed my commission had been received from Heaven. During my stay in this state, I received two dollars. In Blackstone, a village in Massachusetts, I held two meetings, and some whose hearts were opened gave me three dollars. About one quarter of these sums was in money; and I felt thankful for them, as they assisted in bearing my expenses to and from Rhode-Island, a distance of more than two hundred miles among strangers.

In the latter part of May, I visited my relatives in Burlington, Conn. My grandfather and uncle welcomed me affectionately. A revival in this place had lately gladdened Zion, in which about one hundred

had professed to experience regenerating grace. Some of my relatives were among the converts. I held one meeting with them and it was a weeping time. In Middletown, I enjoyed a pleasant interview with my uncle, Elder Josiah Graves, and his family. Two of his children were engaged in the service of God. His eldest son had lately commenced preaching with considerable success. I attended two meetings, felt much freedom in speaking, and several were solemnly affected.

On Monday, taking leave of my kind relatives, I went to Hartford, and the next day, June 1, 1824, to Tolland, where an Indian mulatto was to be executed for taking the life of his wife. This deed was done when he was intoxicated. As I drew near the place of execution and saw thousands running to the field of death, great solemnity filled my mind. And on rising a hill, the fatal gallows surrounded by a vast multitude of people, met my sight, and reminded me of the judgment of the great day, when the nations shall assemble before JEHOVAH to receive their sentence according to the deeds done in the body. Alas! then will the ungodly have their sentence, to be cast into the burning lake, executed on them and none will deliver them. I stood near the scaffold, and at a little distance beheld the gloomy prison which confined the unhappy criminal. Soon he was taken from his dreary cell and seated in a wagon on his coffin. Enclosed by the officers and guard, and surrounded by the multitude, the criminal advanced slowly—the sound of the '*death march*' now fell on the ear with more awful solemnity than any music I ever heard. They came to the fatal spot—the convict alighted—walked to the stairs, and ascended the scaffold apparently with indifference. I was told that he had no hope in God! yet he appeared to be senseless of the awful change of this hour, and exhibited a striking instance of the obduracy of the human heart, when inured to crime, and its feelings destroyed by *strong drink*. He looked scrutinizingly at the gallows, scaffold, and all the preparations for his exit; and appeared anxious that the rope should be placed easily

on his neck. This being done, he stood erect—the plank fell—and he was silent in death. I looked upon the people, many were in tears, and some had fainted. Then, thought I, this man suffers justly for his crime, receiving his due reward: yet how many tender sympathies are awakened for him, and how many tender females are weeping at his fate. But when the Saviour of the world suffered!—what a difference! He *walked* to the place of execution, “*bearing his cross,*” while on him was “*laid the iniquity of us all!*” His disciples had forsaken him and fled!—he was surrounded by the persecuting Jews, and the unfeeling Romans. He suffered not a momentary pain by a rope, but hung three dreadful hours nailed upon the cross, notwithstanding he had already “*sweat as it were great drops of blood*” in Gethsemane. But who was there to sympathise and weep when Jesus suffered? True, the *beloved disciple*, with *three or four holy women*, whose affection had summoned more courage than the apostles had, stood by the cross of their dying Lord, and were melted by the sight. But though so small a number in this world felt and wept when Christ was crucified—yet, one that never wept before, now veiled his face—the sun could not endure the sight—“*and there was a darkness over all the earth.*” The rocks too, felt, and rent asunder—and the slumber of the dead was broken.

I retired from the scene with a heart full of feeling, and proceeding to Ashford I held a meeting, and tarried the night with Mr. Richmond, a merchant, who married Clarissa H. Danforth, the female preacher. Wednesday, I preached the funeral sermon of an aged man, then rode thirty miles in a rain, and spoke with freedom in Chepatchet, R. I.

During my stay in this state, I formed a very agreeable acquaintance with Abel Thornton and Susan Humes, both of whom had just commenced preaching. The former was about the age of twenty-five, the latter about twenty. I solicited them to visit the state of New-York. Br. Thornton consented to meet me in New-Hampshire, and accompany me on my return;

and sister Humes concluded to take the stage and meet me in New-York the August following.

On Thursday I left Rhode-Island, and journeyed forty miles to Littleton, Mass. where I had an appointment. This was made in the street, as it was difficult in these parts, to find an open door for a dissenter from what is esteemed orthodoxy. Having mistook as to the distance, I arrived at the place one day before the appointment; and calling at a tavern I desired that my horse might be taken care of. The landlord, knowing that I had given the appointment, said, "No." I asked the reason as he kept a public house. He said, he would not encourage me by entertaining me. I asked him, if my money was not as valuable as that of another. He then changed his tone, saying, "O yes, if you will pay me, I will willingly entertain you." The time passed away very slowly, and was principally spent in a field, fasting. The next morning, a neighbour that came in, asked if I was the one that appointed the meeting, and whether I had credentials. I handed them to him; he read them, and said: "Ah, then you belong to the *Free-Will* Baptists? Well, what do the Free-Will Baptists believe?" I named free agency as one of their sentiments. He began to argue against it, and condemned it as not orthodox. I said, they believe that "Christ tasted death for every man." He treated this sentiment in the same manner that he did the other. And thus he disputed every principle that did not accord with his own views, insomuch that I could not find opportunity to answer his question. After disputing the doctrine that I had advanced for some hours, he invited me to his house, and there I could have very little conversation except controversy. At length he gave an invitation for the meeting to be held at his house. I enjoyed much freedom, and many were melted into tears; among them was the man who opened his house for the assembly. After meeting, I paid my bill at the tavern, and left the town happy in God. I met a crowded assembly at Mount Vernon, and many showed signs of contrition. After meeting closed, I was reprimanded for preach-

ing *free* salvation, *free* agency, &c.; but as this doctrine had just been powerful in touching the hearts of sinners, I was the more confirmed that it was the doctrine of Christ.

Saturday, June 12, 1824, I attended the New-Hampshire yearly meeting at Weare. The day was principally occupied in hearing reports of revivals in different parts of the yearly meeting, and the testimonies and exhortations of the saints. Accounts were also given of some glorious reformations in the state of Maine. Sabbath forenoon, Elder John Buzzell spoke about two hours. Though aged, his eye seemed not dim, nor the patience of the people wearied. In the afternoon, the galleries being much crowded, began to give way; many were frightened, and some confusion ensued. Several left them, and soon the assembly was composed. Elder Enoch Place then preached a long and affecting sermon—many hearts were touched, and the meeting closed with signs of good. On Monday, I attended the Elders' Conference, which was interesting and conducted with much harmony.

Tuesday and Wednesday I went seventy miles with Elder D. Pettingill to Sandwich in the easterly part of New-Hampshire. At this time some reformation was progressing in the place, principally under the labours of brother David Moody, a youth of nineteen years. Elder Pettingill resided in the town, and his labours appeared to be useful. I tarried nine days labouring with them, and preached thirteen sermons. It pleased the Lord to give us heavenly seasons. We saw several new instances of conviction—heard the cries of the penitent, and sometimes the songs of the delivered. At one meeting, within the space of twenty minutes, four mourners were brought into liberty, and praised God for salvation. ‘Glory to the Lord for all his mercies.’ Some articles of clothing were given me, and were thankfully received. When I left the place, about twenty had been hopefully converted, and it was thought the good work had but just begun.

In the latter part of the month, I visited several towns in the state of Maine, and enjoyed some blea-

sed seasons in preaching Christ. I held a meeting in Parsonsfield, and was affectionately received by Elder John Buzzell, a faithful minister of the gospel. He was contemporary with Randall, and has spent the greater part of his life in preaching Christ. I attended three or four meetings in Porter, and saw some powerfully convicted; and a few who had forsaken the right way, confessed their wanderings, saying they were resolved to turn again and live. I received information afterward that a revival followed these good signs.

Returning to New-Hampshire, I met an assembly in Effingham; and the Lord enabled me to speak in the power of the gospel. In the meantime a dark cloud overspread the sky, and vivid lightnings with heavy thunder, increased the solemnity of the meeting. I said to the sinner, "You have no security while living in sin, and for aught you know the next thunderbolt may hurl you into the eternal world." I had scarcely spoken these words when a sudden peal of thunder shook the house, and almost stunned the assembly. A blazing tree, but a few rods before the door, discovered to us that the shafts of death had passed just by us. This seemed to alarm many, and they wept for their sins. Some desired prayer, kneeled with us, and covenanted to seek the Lord. A few months after this, I understood that a revival followed the meeting, and thirty or forty professed to be converted.

In the early part of July, 1824, I returned to Weare, and found that brother Abel Thornton, who had agreed to accompany me to New-York, was labouring successfully among the people. As he had appointments given out for certain days, I tarried and attended several very interesting meetings with him.

Sunday, July 11. We had appointments to preach our farewell discourses, and expected to leave for New-York the day following. But at six o'clock, A. M. a messenger arrived from Bradford, a distance of seventeen miles, bringing tidings of the death of brother Joseph Cheney. He said, that a little before his death, he requested that I should preach his

funeral sermon. This news awakened all my tender feelings, and excited a lively recollection of happy hours that I had enjoyed with him during the revival at Bradford. He was then confined by a diseased leg, and was some of the time in a gloomy state of mind. He endured great pain for many months, when, hoping to recover, his leg was taken off. But this was done too late—the disease had gone too far to be stayed. The Lord raised his mind from doubts and gloom, and in sweet submission to his heavenly Father's will, he left this world of pain and sorrow. I left Weare at eight o'clock, A. M. and reached the house of mourning at twelve; where several hundred people had collected. I spoke from Rev. 14: 13: "*Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.*" The amputated limb had been taken from the earth and placed with the body in the coffin. As the mourners entered their solitary habitation after the funeral solemnities closed, they poured forth their grief like a flood, and every spectator wept. I conversed a few minutes with the afflicted widow, who was a devoted christian, and strove to impart some consolation. But this seemed only to revive the memory of past scenes, and deepen the sense of her bereavement. Thus brother Cheney died in the morning of his days—left a wife to weep—two pleasant babes, scarcely to know a father's kindness—and the church to mourn their loss. This was one of the most solemn days of my life. Taking leave of my afflicted friends, I returned to Weare the same evening, and on the way, enjoyed much serious reflection, and heavenly consolation.

Monday morning, brother Thornton and myself left Weare; and proceeding on our journey we passed through Brattleboro', Vt., crossed the Green mountains, held one meeting by the way, and on the 16th of the month arrived at Ballstown, New-York. We preached a few times in this town, and found friends. We visited the celebrated mineral springs and drank of the water. Here, I thought within myself, the

naturalist may fancy that nature produces curiosities like these, yet I can but admire, and look "through nature up to nature's God." But the waters can bear little comparison with the water of life. Large numbers come to these springs, from all parts of the country, for the recovery of their health; yet how many fail of their desired object—return home—and die. But whosoever "*drinketh of the water*" that Christ shall give, "*shall never die.*" Yet what vast multitudes refuse to come to the "*water of life,*" though it is free, "*without money and without price,*"—and though, unless they come, they know they must endure the pains of eternal death.

Leaving Ballstown, we crossed the Mohawk and held a meeting in Florida; thence continued our journey to Canajoharie, where we tarried a few days, and preached often, but saw little fruit of our labour. Yet, as "*the husbandman waiteth for the precious fruit of the earth, and hath long patience,*" so we hoped that some fruit might yet appear. From the 25th of July to the 20th of August, we visited and preached in Plainfield, Winfield, Brookfield, Paris, Brothertown, Westmoreland, Verona, and Rome. In these meetings we witnessed good seasons. Some were awakened, and a few brought into the liberty of the gospel. In Brookfield, Brothertown and Verona, good revivals had lately gladdened the hearts of hundreds. We enjoyed some refreshing interviews with the converts.

In the latter part of August, sister Humes arrived in the stage at Brookfield, designing to proceed one hundred and fifty miles still further west, to attend the Holland Purchase yearly meeting, and to preach in that region. But as she was now in a land of strangers, she felt much depressed in spirit, and indulged some thoughts of returning to Rhode-Island. But the worth of precious souls lay near her heart; and she decided in her mind that duty forbade. In company with a pious female friend, she went with me to my father's, in Junius. I had been absent about eight months, and was received with unusual gladness; for my friends having heard that I was sick nigh unto

death, little expected to meet me again in this world. We tarried one day and held two meetings. Sister Humes preached with freedom, and many were interested.

On Wednesday, 25th, we held a meeting in Benton, and after this, proceeded fifty miles to Groveland. In this place the yearly meeting opened on the 28th of August, 1824. On Saturday two interesting sermons were preached by Elder Samuel Bradford and sister Humes. These were followed by several exhortations, and the labours of the day closed with a prospect of good. Sabbath morning at 9 o'clock, we assembled in a grove and heard preaching from A. Aldrich and Elder N. Brown. Several weighty testimonies closed the exercises. During the evenings, meetings of worship were held in different neighbourhoods, and we were favoured with spiritual preaching from Elder Brown, brother Thornton, and sister Humes. The reports from the different parts of the yearly meeting, brought good tidings of the prosperity of Zion in several churches. On Monday we had an Elders' Conference, in which we knew by happy experience that it is good for brethren to dwell in unity.

Tuesday, Aug. 31, brother Thornton, sister Humes with her attendant, and myself, started for Verona, one hundred and fifty miles distant, to attend a two-days meeting that we had appointed. In the evening, sister Humes preached to about two hundred people in the Presbyterian meeting-house at Vienna. Many were attentive and I think benefitted. The next day we came to Junius, and held another meeting which was solemn. On Thursday we took a passage on the canal, and the day following arrived at Verona. We attended our appointment on Saturday and Sabbath, Sept. 4 and 5, 1824. It was a solemn and profitable season. I tarried nearly a week in Verona and Westmoreland, and held eight meetings. Truth was impressed on the hearts of some, two confessed their sins, and professed to be penitent.

Sept. 11, I parted with brother Thornton, and on the day following with sister Humes. They had

concluded to tarry a season, and labour in these towns. I had travelled four hundred miles with them, and enjoyed many happy hours. They were humble, grave, holy in conversation and deportment. Their example had been very useful to me; and their fervent love to Zion—their many tears and unwearied labours for sinners in a strange land, without money and without price, had greatly endeared them to my soul. Sister Humes had laboured under severe trials, occasioned by the popular prejudices against female preaching. But so far as I was acquainted with her life, she conducted herself with such propriety on all occasions, and preached with so much ability and power, that even thousands changed their minds respecting female preaching. Many had already been benefitted through her instrumentality. Our parting scene was solemn; but we were comforted by the blessed hope of rejoining each other in our heavenly Father's kingdom.

I now thought it my duty to visit several churches in the Holland Purchase yearly meeting; and to make preparations to travel far into the western country, to preach the kingdom of God to the destitute people in the wilderness. Taking a passage on the canal, I went to Junius, tarried at home some days, and held several meetings that were solemn. The seriousness was increased by the death of a near neighbour of my father, who was drowned. In one of these meetings two spoke for the first time. Leaving Junius, I visited Groveland again and held five meetings. In one, we witnessed the outpouring of the Spirit, much to the comfort of the saints. Next I attended a meeting in Bristol, and four in Middlesex. In two of these, the Lord greatly blessed me while speaking, and so filled my soul with his glory, that there seemed but one step between me and heaven. Blessed be the Lord; I believe he gave me the word, and the people received it as from him. I held a meeting in Jerusalem, and found Wm. Van Tuyl, a young man who was awakened in my last visit, now happy in the Lord. Leaving Jerusalem I went to Dresden, and while crossing the Seneca lake to Ovid, there was a

great calm, so that we were four hours in going five miles. In this time, as a shower came upon us, I took an umbrella and seated myself in my gig. Instantly the carriage turned over backward, and my head just hit the side plank in such a manner, that had I fallen an inch or two further back, doubtless I should have finished my course. I felt thankful to God for his preserving care, and said with myself in the language of Dr. Watts:

“ Dangers stand thick through all the ground,  
To push us to the tomb.”

Wednesday, Oct. 6, 1824, I enjoyed an interview with my sister at Ithica, whom I had not seen for nearly three years. She lived in a religious family, yet I could but think of the time when she had a *mother's* care. On parting with her, we experienced all those tender emotions which soften the heart on such occasions. The next day I returned to my father's; and on Friday went to the Benton quarterly meeting, which was holden at Sodus on the 9th and 10th of the month. Here I unexpectedly had another interview with brother Thornton and sister Humes, also with J. W. Darling. The opportunity was sweet to my soul; but the reflection, that we were soon to be parted, perhaps for ever,—and that in a few days I should be travelling in the lonely forests of the west, made the hours to haste away like the shadows of the plain. Their preaching was spiritual, and gave much satisfaction. Monday, we took the parting hand, and dropped the parting tear. To me it was a painful hour. I was bidding dear friends farewell, *to meet no more in this world*. Among these, as will appear in the following pages, were brother Thornton and sister Humes. I returned to Junius again and attended another meeting.

## CHAPTER XIII.

*My second journey to Ohio.*

ON Wednesday, Oct. 13, I bid my father and his family adieu, intending if it should be the will of the Lord, to go as far west as the Mississippi river, and publish the glad tidings of salvation to the needy in that land. I had only sixty-nine cents to bear my expenses a journey of one thousand miles, nine hundred of which was among strangers. But feeling constrained to go, my trust was in Him, who said, "*Lo I am with you always, even unto the end of the world.*" He had shown me great care, and I believed he would still protect me.

I attended meetings in Farmington, Manchester, Williamson, Ontario, and Groveland. On the 23d and 24th of the month, I attended the Bethany quarterly meeting in the town of Gaines, in which we were favoured with the Divine presence. After the quarterly meeting, I held one meeting in Clarkson, and two in Parma. One of these was in the north part of the town, where many had been converted through the labours of Elder Eli Hannibal; and the work was still progressing. A large number came forward for prayer, and manifested a resolution to forsake sin, and turn to God the fountain of happiness. I tarried with Elder Hinckley two days. He gave me much good counsel, and made me a present of six or seven dollars to assist me on my journey. Proceeding to the south, I held a meeting in Alexander, where several of the careless were awakened, and some prayed for mercy. Sabbath, Oct. 31, I spoke twice in Middlebury to crowded congregations. Many powerful exhortations were given, and much refreshing was enjoyed. Monday, Tuesday, and Wednesday, were very stormy and tedious. I met assemblies in Attica, Bennington and Sheldon.

Thursday, Nov. 4, 1824. Another year has fled for ever—and still I live. I remember that a year ago to-day, the query arose, '*Shall I live to see another*

*year?*" This is decided. But O, how many have left this world and are now conversant with eternal scenes! Heaven has spared me till nineteen years of my life are passed. And why is this? Is it that I may be useful to Zion, and glorify God? Alas! how little successful have I been the past year in winning souls to Christ. How many thousands have heard me preach—yet how few of them have been persuaded to turn and live! Had I lived nearer the Lord, I should have been more successful—and many to whom I shall never speak again, might have been saved from death. But these opportunities are gone for ever till the heavens be no more. Then I must meet them, and give account to God of *what* I have preached, and *how* I have preached. *O Lord forgive all the unfaithfulness of thy unprofitable servant, and enable me henceforth to have no will but thine—no object, but thy glory—and no work but what thou shalt assign me.* But whether I shall live to see another year or not, is known only to Him, with whom all things are present. Therefore, may I live each day as humble as though it were my last, and preach every sermon as faithfully as though it were my last; so that should my time come "*as a thief in the night,*" I may be prepared. "*Even so let it be, Lord Jesus.*"

On this day, I went to Hamburg, and the day following, attended monthly meeting with the church in Boston. I tarried there three days and held four meetings. Some heard with tears, and a few promised to seek the Lord. Next day I went to Eden and held two meetings. Friday, I proceeded on my way toward Ohio,—not knowing what should befall me, save that experience bore me witness that poverty and afflictions awaited me. Yet the Lord wiped away my tears, and I felt peace—believing this journey was in obedience to the requirement of my heavenly Father. I tarried the night in Collins; the next day held a meeting at Hanover, but enjoyed little freedom. On the Sabbath, preaching again at Hanover, the gracious Redeemer freed my spirit, and made my soul to mount up as with wings. At the close, fourteen kneeled, while prayer was made for

their salvation. Sabbath evening, I spoke to a solemn assembly in the village of Foraceville; the next day I preached in Hanover, and again the day following in Foraceville. The latter meeting was a joyful season. On Wednesday the Lord blessed me while preaching in Pomfret. Thursday, I travelled twenty-six miles in company with Elder Blodget, to Northeast, Penn., and the next day held a meeting. Continuing my journey, I passed through Erie to Mill Creek, and tarried over the Sabbath; but being quite unwell, I preached but once. Monday, I travelled twenty-five miles to Springfield, and held a meeting. The Reformed Methodists in this place received me kindly.

Tuesday, Nov. 23, I entered the state of Ohio, and spoke with freedom to a solemn assembly in Salem. Here a glorious revival was gladdening Zion, under the labours of Elder Asa Morrison. About two hundred had professed to find the "pearl of great price." On Thursday I attended Elder Morrison's appointment to preach a funeral discourse. He read I Pet. 1:24,25, for a text, spoke about ten minutes, then told the people he could not preach; and after addressing the mourners about five minutes, he took his seat, apparently much depressed in spirit. Feeling an impression of duty, I arose immediately, and spoke from the same scripture. It pleased the Lord to give me much liberty. Blessed be his name. Thursday, Nov. 25, had been appointed by the governor of the state for a day of public thanksgiving. I met an assembly in the evening at the centre of the town, and many I believe felt that *thankfulness* which makes the soul happy. The next day I preached in Monroe, and the word appeared to touch the hearts of some. The day following I visited a family who professed no religion—conversed and prayed with them, and left them all weeping. Sunday, I attended meeting with Elder Morrison at Salem centre. Elder M. spoke in the former part of the day, from Rev. 22:17. In the afternoon, I addressed them from Jeremiah 6:16. Through the whole there was much solemnity; and at the close, nearly twenty mourners came forward

for prayer. In this place, five dollars were given me, for which I returned thanks to my Master. In the evening I preached at Kingsville.

On Monday evening, I preached a few miles west of Ashtabula, from Gen. 1:3. After meeting, Mr. — invited me to tarry with him the night. I accepted his invitation: he asked me to eat no supper—gave me no breakfast—and charged me for keeping my horse. I paid my bill, bid him adieu, and rode twenty miles to Perry. Being requested to tarry and hold a meeting in this place, I complied and was kindly received by the people. The next day, I preached in the Baptist meeting-house at Euclid, twenty-five miles from Perry. A precious season was enjoyed, and many entreated me to tarry awhile. But believing that duty forbid, I proceeded the next morning at dawn of day, and on Friday arrived at the house of brother E. Kenney, in Milan, Huron county. Having preached in this town considerably in my former visit to this state, I now found acquaintance, and was affectionately received. I tarried nearly a week, preached six times, and gave two exhortations in other meetings. My mind was shut up in doubts and trials in some of these meetings,—in others, the Lord blessed me. I met some opposition from predestinarians, and from the advocates of infant sprinkling. I merely entreated them to search the scriptures, and see whether I had preached according to truth.

Saturday, Dec. 11, I went to Bloomingville, in company with Elder John Mugg, a Free-Will Baptist, and spoke to an assembly from Rom. 10:10. In this discourse I preached a full atonement—and that the Saviour is willing to save all men, if they will repent and believe according to the grace given them in the gospel. When I closed my remarks, a man arose and objected to the doctrine: he said it represented God as superfluous in his work; “For instance, like a man who intends to build a house *twenty* feet by *twenty*, but digs a cellar *forty* feet by *twenty*. ” “Therefore,” said he, “as one half of this work would be superfluous, so would a general atonement

be, unless God designed to save all men." To this I replied, that the Lord sends the rain and snow on the barren wastes unoccupied by man, also upon the fields of the slothful. Likewise he maketh the sun to shine, where seemingly there is no need of light. Yet this does not prove that the great Creator is superfluous in his works. No more can a general atonement, whereby all men *may have salvation*, be a superfluous work. For by it alone the *equality* of God's ways to his creatures is manifested, and the sinner's personal guilt made to appear, and to fall upon his own soul in such a manner as to leave him without excuse. This will make him speechless in the great day of retribution.

Saturday afternoon, I accompanied Elder Mugg to York, the place of his residence. He removed from New-York, where I had previously had some acquaintance with him; and now our interview was pleasant. On the Sabbath, I gave two discourses. After the close, several young men who were mourning for their sins, kneeled in the time of prayer. My horse having met with an accident, prevented me from pursuing my journey. On Monday, borrowing another horse, I rode twenty-five miles to Greenfield, and spoke to a confused assembly. I tarried nearly a week in this town, and in Peru, and preached seven times. Sabbath, Dec. 19, I preached in Norwalk, and next went to Clarksfield and Canterbury. I tarried three days and held five meetings, one of which was unusually solemn. After speaking to an assembly in Townsend, I again visited Milan, and held two meetings. In one, a predestinarian preacher gave me John 17:20, for a text: "*Neither pray I for these alone,*" &c. The Lord favoured me with good liberty in speaking from it. On Monday, Dec. 27, I returned to York, and finding my beast still unfit for use, I tarried a few days and held several meetings in this town, and one in Green Creek. The latter was a profitable season.

During my stay, I visited a man named Abraham Marks, who was at the point of death. At this time, he was vomiting a black substance, which, as his

physician afterwards stated, was his vital parts. Still he was free from pain, and seemed to be almost without concern. He knew not that death was nigh; but in a few minutes his spirit took its flight. The day after, I attended the funeral and preached from Eccl. 7:2: "*It is better to go to the house of mourning than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart.*" It was a time of much weeping. But alas! the sorrow of many continued only for a little season; and their forgetfulness of God returned. While on our way to the grave, which was in the edge of a forest, the sun went down; and the solemnities of the burial were much increased by their being performed by moonlight.

January 1, 1825, I addressed a solemn assembly in York, and started again on my journey, but had gone only five miles, when my horse became so lame that I was unable to proceed. So I returned to York, tarried a week, and held a few meetings. As my beast remained unfit for use, and as no prospect appeared of a change for the better, I concluded to teach a school in this town and preach with the people. Accordingly I engaged one for three months at ten dollars per month, hoping by this to be enabled to supply my wants, and free myself from embarrassment. From the commencement of my travels, I had endeavoured to employ all my leisure time in study, and by this course had improved my education. Still I was poorly qualified for the business; but the school being backward, I thought by diligence and perseverance I might get along. This was my first engagement in any worldly employment for four years. I now made stated appointments twice a week in York, and twice in Green Creek, five miles from my school. I generally walked to the latter place after the close of my school, and the days being short, frequently without having taken any food after breakfast, except a piece with my scholars, and often arrived at the meeting too late to partake of any refreshment till after the exercises. Sometimes, in order to meet my engagements, I would leave Green Creek without any breakfast, and arriving only in

season to commence my school, I would have no opportunity to get a regular meal till night. Three or four miles of this distance lay through a wood, and having no guide except marked trees, twice I lost my way, and wandered for a time in the wood. These toils and privations I endured joyfully, that I might warn the wicked and win souls to Christ. Sometimes the Lord gave me freedom, led my soul into the deep waters, and comforted me with the cheering light of his countenance.

In York, a few believed in the Lord, and were baptized by Eld. Mugg: and in the latter part of January, a church of twelve or fourteen members was organized by Elders J. Mugg and Samuel Bradford. This month, I attended the Huron quarterly meeting, which was a quickening, refreshing time to Zion. In Green-Creek, we had some good seasons. A small number professed to find Jesus, and many others were much impressed; but shrinking at the cross they found no salvation. Still I sowed with the hope, that the good seed of the kingdom would yet spring up and bear fruit. In this town I was called to preach on two funeral occasions. One, was a young man just married, who after one week's sickness, was cut off from life. - The other was an aged man. Neither of them professed to have any hope in Christ. Alas! how many live without God, and are unprepared when called to meet the conquering foe. I visited other towns at the distance of ten, twenty, or thirty miles, and preached according to the grace given me. At some of these meetings, there were good signs; at others, my spirit was cast down, and the solitary places were witness to my groans for the salvation of sinners. Generally, however, I enjoyed peace of mind, which was sweeter than any thing this earth can afford.

About two months after the commencement of my school, sickness began to prevail, and a number of my scholars were taken ill. This so reduced the school, that after obtaining the consent of my employers, I dismissed it. By faithful care, my horse had become fit for use, and I made preparations to go my way.

During my stay, I had formed a very agreeable acquaintance with Elder Mugg and Jared Miner. The latter, when I came to this country, was a licensed preacher of the Methodist connexion. Soon he went forward in baptism, united with the newly organized church in York, and has since become an elder. I spent many happy hours with him and his family, and received much kindness from them. With these dear friends I found it hard to part.

Wednesday, March 16, I preached a farewell discourse in York; and the next day another in Green Creek. Friday I crossed the Indian reservation, a wilderness of twelve miles, and tarried the night near Fort Ball; the next day went to the Methodist missionary station at Upper Sandusky. In the evening I attended meeting with them, and after a sermon, gave an exhortation.

Sabbath, March 20, having no invitation to preach, or to tarry at the station, I proceeded to Big Island, in Marion county, where I found an assembly collected to hear Elder David Dudley, who was a Free-Will Baptist. Many more were present than could enter the house. Being a stranger, I took a seat without, till the discourse was closed. Then going to the door, I looked in and said; "There is in this town, a certain son, who has received of his father a rich inheritance, with every kindness a parent's love can bestow. The father has visited the son several times;—but, without cause, the son has absolutely refused even to receive him into his house! The father has reasoned the case, and affectionately entreated the son again and again,—reminding him of his liberality and uniform kindness. Still, this son, though he did not pretend to dispute the kindness of his father, nor assign a single reason for his own conduct, has obstinately persisted in refusing to give his father admission into his habitation." Inquisitive countenances, surprise, and disgust, with a breathless silence, immediately ensued. After a pause, I said, "This son is now present." The anxious inquiry, "Who can it be?" seemed heightened, and the people looked on one another with astonishment. Then

said I, “*Sinner, thou art this rebellious son! God, thy father by creation, has given thee all the good thou hast ever enjoyed. Oft he hath visited thee in mercy, and knocked at the door of thy heart—but by unbelief, thou hast obstinately bolted him out!*” The Spirit of God set this home to the assembly—and many wept. A justice of the peace, that was present, felt this applied to him as though a voice from heaven had said, “*Thou art the man.*” He felt that he was the rebellious son, and mourned for his sins till God spoke peace to his soul.

Here my acquaintance with Elder Dudley commenced. He removed to this town about two years previous, and gathered a small church, but they had laboured under many trials. Elder D. had often wept for the unbelief of the people and the low state of Zion. The Lord had lately answered his prayers, and revived His work. He was witnessing a good reformation in the place of his residence, and in an adjacent town. A goodly number had already been converted, and the church increased to forty-five or fifty members, all happily united in the service of God. I found many open doors for preaching; and my health being poor, and the time so far passed, I gave up the idea of going to the Mississippi; and for a time laboured in Big Island, Salt-rock, and at Marion county seat. The Lord favoured me with some good seasons.

About this time, I visited Grand township, which joins Salt-rock, and preached in a neighbourhood situated on the line of these towns. Being strongly solicited by certain brethren to teach a school in this vicinity, I engaged one for three months, thinking that still I might preach as much as my health would admit. I had subscription for twenty-five scholars, at \$1,50 each, and commenced teaching on Tuesday, March 29, 1825. I made stated appointments, three times a week at my school-house, and once a week about five miles distant. In the vicinity of the last appointment the people appeared to have as little idea of repentance, of regeneration, and the nature of the gospel, as any people to whom I ever preached. I

attended my appointments with them a few weeks, and sometimes spoke with much freedom; but the effect seemed no more than beating upon an adamant. At length, despairing of seeing any reformation, I withdrew my appointments. In the vicinity of my school, I found it hard preaching, as the people generally had little faith in the gospel, or little understanding even of its theory. Their views of the way to heaven seemed to be these:—to cease from immoralities—to do good—join the church, and attend meetings and prayers regularly. Once I remarked in a discourse, ‘that a man may be strictly moral,—may be a member of the church,—attend family prayer,—and still die in his sins, and go to hell.’ This remark was much spoken of as a presumptuous saying. But few weeks passed, however, before I felt the Spirit of the Lord “like a fire shut up in my bones;” and the power of God attended the word to the hearts of the people.

Sabbath, April 24, I spoke in the forenoon from Luke 9:25: “For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?” In the afternoon, I spoke from verse 23, of the same chapter: “If any man will come after me, let him deny himself,” &c. Several were pricked in the heart and cried to the Lord for mercy. In the evening we had another meeting, and were still more favoured of the Lord. Four mourners were brought into liberty and praised God. Col. C. of this place, arose weeping, and said, “Christian friends, do pray for me;” then he fell upon his knees and wept exceedingly. In about a week, he found peace in believing, and publicly confessed Christ. His conversion was instrumental of the conviction of his wife, who also soon found Jesus.

May 16, 1825. While dining near the school-house, I heard a sudden sound, like the coming of a mighty whirlwind. A breathless silence ensued; and in an instant, all left the table. Apprised of what was at hand, I thought of my scholars, and petitioned Heaven to protect them from danger. About twenty-five were in the school-house, which was situated in

a grove of large oaks. On coming into the open air, such a scene as I had never witnessed, was presented. The trees of the adjacent forest seemed to bow before a dreadful hurricane, like grass before the mower's scythe. Large branches of trees were flying in the air over the fields like husks, the earth trembled at the sound, and all around seemed as if the judgment day had come. We clung to the body of a log-house that had just been rolled up, to keep from being driven away. In about two minutes, this seeming agitation of all nature a little subsided. On looking around, we saw an oak four or five feet in diameter, which had fallen within two rods of us, but such had been the noise, that till now, we had not perceived it. We were yet more astonished on finding that the wind had blown very little, for perhaps within twenty-five rods of the school-house—and though the trees fell in great numbers each side of it, not one fell within this distance. After the tempest, many pine shingles were found in the neighbourhood; and as there were none in these towns, the people concluded they must have been brought from the west over a fifty mile forest which joined the neighbourhood in that direction. We understood that in the western settlements, the tornado levelled almost every house in its course, till it came to this forest. We also learned from the public papers, that after it left the county of Marion, its violence much increased as it moved eastward, till it came to the east and west forks of Licking. Then it swept every thing in its course, levelled nearly every house and barn, carried many large trees in the air, throwing them end over end like the stalks of corn when carried by a fierce wind. The destruction of property was great, and several lives were lost. I understood that one man who fled from a large brick house into an orchard, had his brains dashed out by a stick twelve inches in length and one and a half in diameter, that was driven by the wind. The house from which he fled was levelled, and the family escaped by taking refuge in the cellar. We were also informed, that two men on a plain seeing a cloud rising in the west, watched it, till they discovered that

it was a cloud of trees, branches, &c. brought by the wind. One hid himself under a fallen tree; the other was carried by the wind half a mile, but by clinging to bushes that were flying in the air, he finally escaped with his life and sustained little injury. This whirlwind was thought to exceed in its violence any that had ever visited this country. I thought, Alas! what will sinners do, when the "*whirlwind of the LORD goeth forth with fury, a continuing whirlwind; it shall fall with pain upon the head of the wicked,*" "*and they shall not escape.*" Jer. 30:23; Job. 11:20. Let him that is wise seek a hiding place from that awful storm of wrath, which will soon be poured out upon the ungodly.

The revival continued to progress in the townships of Grand and Salt-rock, till twelve or fifteen professed to experience salvation. Elder Dudley preached with us twice, and baptized eleven of the converts, among whom were Col. C., and Esq. H. who was awakened at the time I addressed the sinner under the character of the rebellious son. These united with the church at Big Island. In the meantime, Mr. J. Dixon, a circuit preacher of the Methodists, came into the vicinity of the revival and gathered a society of about twenty-five members. Of these, I understood that only four or five professed to enjoy religion. He urged the mourners forward, saying to them, if they would take up the cross and join the society, perhaps they would immediately find salvation. Accordingly they complied, but sad was the apparent effect; for from this time, as they were within the pales of the church, they seemed to feel measurably secure, and soon, to appearance, their concern and anxiety for salvation died away. I think, of the twenty mourners that united with the society, there was not one soul, or at least not more than one, that professed to experience a saving change of heart. Thus the reformation stopped. O! how this pained my soul. I wrote a letter to Mr. Dixon, and in the same, endeavoured to convince him that his course had been unscriptural, and stated the effect, which, to appearance, it had on the minds of the mourners. He

returned me an answer, in which he justified his practice of building churches or societies of unconverted persons. To the answer he added a lengthy piece of poetry, which he called a "satire." In this, he called me "*Folly's eldest son;*"—and made an *epitaph* accordingly, to be put on my tombstone. As this was from a professed minister of the meek and lowly Jesus, it deeply wounded my soul. With an aching heart, I laid it before the Lord, and concluded to let it rest till I should meet him at that tribunal from which there will be no appeal. I was informed that some of the Methodist brethren were grieved with him for this satire, and talked of reporting him to the Conference. But this was the last I heard of it. O that he may repent of this thing, and find mercy in the day of the Lord.

During my school, I frequently preached in other neighbourhoods, particularly in Big Island, and at Marion county seat. In the former place the revival under the labours of Elder Dudley, continued, and the church in his care walked in great liberty. A more happy and engaged people, I think I had never seen. Such was the power and glory that were frequently manifested in their meetings, that they were indeed awful on account of the presence of the Lord.

I was present on a baptismal occasion, that was remarkably interesting. The day was beautiful, and baptism was performed in the river Sciota, in the midst of the great prairie between Big Island and Marion. Scarcely a tree or shrub obstructed the sight for several miles square. The grass that was now four or five feet in height, bended gently before a breeze, while the assembly formed a procession between one and two miles in length. They came to the river about the centre of the prairie where they had been wont to baptize, and there met another company of people from Marion county seat. A large proportion of this assembly were holy Christians and happy converts. They began to sing one of the songs of Zion, and were filled with joy somewhat like that which gladdened the heart of the disciples, when,

as their blessed Master was riding into Jerusalem, they cried "*Hosanna to the Son of David!*" We kneeled on the grass while prayer was made to God; then Elder Dudley led five happy converts into the stream who came out rejoicing. Much solemnity pervaded the assembly and many wept. At the conclusion of this interesting season, the church, joining hands, formed a ring, in which those just baptized united, and thus received the right-hand of fellowship. Then all kneeled, and prayer was made for them, for the mourners present, for the assembly, and for the whole world. They united again in a song of praise, that with heavenly melody rang o'er the plain. Shortly after they commenced singing, they began to shake hands with each other, and before the hymn closed, this salutation was exchanged by nearly the whole assembly; and many seemed almost 'caught away by the Spirit.' While the congregation was dispersing, I watched the different companies as they followed the winding paths through the waving grass, and from some I heard the voice of singing and gladness till they were lost from sight amid the oak groves that surrounded the prairie of Sciota. My soul was melted by the sublimity of the scene; and as I retired, I wept for joy. This day I remember as one of the most interesting of my life.

My school closed on the 25th of June, 1825. I uniformly began and closed the exercises of the day with prayer; and frequently made addresses to the scholars, which seemed to gain place in their little hearts, and they often listened with tears. They had treated me with much affection, and I found the thoughts of parting with them quite painful. The manner of their instruction from former teachers, was very different from that with which I had been acquainted; and pursuing the method of my own country, it was not only new and pleasing to the scholars, but also to my employers. Many solicited me to engage for another term. I had enjoyed peace of mind, and did not feel that I had erred in past engagements; for I had opportunities of preaching often, and the Lord had blessed the word to the salvation of some.

I had also enjoyed an advantage that I did not anticipate. I found that instructing others had contributed to my own improvement. At the commencement of my school in York, I began the study of figures without an instructor. As I boarded with my employers, and preached five or six times in a week, I had little leisure for study, till after others retired to rest. By continuing my studies till midnight, and sometimes till two or three o'clock in the morning, I succeeded, with two or three exceptions, in working all the sums in Adams' Arithmetic, before the close of my second school.

July 1, 1825, I engaged to teach the same school another term of three months. Soon I felt impressions, that the harvest time with sinners in this place had passed, that several who had been awakened to seek God, had grieved his Spirit, and that now, the Lord had said of them as he did of Ephraim: *They are "joined to idols; let them alone."*" I told these impressions in public, and at the same time felt a deep sense of the awful justice of the great God. I felt that it was a sealing time, and these presentiments proved true; for not one soul, during my stay, afterwards professed to find salvation. Still I continued preaching with great freedom, and much peace of mind. My discourses, however, were principally directed to comfort and strengthen the saints. I observed some seriousness in my school, and hoped that at some future period, the good seed that had been sown with many tears, would spring up and bear fruit. These hopes were not unfounded. One or two years after I left Ohio, I received a letter from a friend, stating that several of these children had been converted, and often reflected on the serious impressions they received in this school.

About this time, I began to have forebodings that sickness awaited me, and perhaps death. I spoke of these several times to my friends, particularly to brother Bates, formerly from Montpelier, Vt. He had been in the holy war forty-six years. The Lord had blessed him with a convenient dwelling, and the good things of this life; and he kindly invited me, if I

should be ill, to come to his house, where he assured me I should have every kindness in their power to bestow. On the 10th of August, I began to feel unwell; but continued my school. The next day, my indisposition increased, and with considerable effort I passed through the duties of the school, then told my scholars that I was ill, and they need not come again till they heard from me. A shower was now rising, and as I felt anxious to reach brother Bates's, a distance of three miles, I rode very fast; but being overtaken by the rain, when within half a mile of his house, I called on a friend, took a bed, and tarried the night. The next morning, I was only able to ride to brother Bates's, where I was affectionately received, and went immediately to bed. A fever had fastened upon my system, and as the climate was unfavourable to my constitution, it was thought my illness would be severe. This I expected; but as it increased, clouds veiled my mind, and I enjoyed little comfort. I tried to pray, but my prayers seemed like a chattering noise. Occasional flashes of light, only kept me from sinking. I had often thought, if laid on a bed of sickness in a land far from home, the smiles of Him in whom I had put my trust, would render even this situation pleasant, and chase my woes away. But now as my distress increased, and the light of God's countenance was withdrawn, my trials seemed greater than I could bear. I felt that my soul was wading through a furnace of affliction; I sought the cause, but found it not. I knew not that I had neglected any particular duty, or committed any particular sin, for which I was thus forsaken of the Lord. In consequence of my gloomy state, sceptical suggestions troubled me; and Satan tempted me to doubt the reality of religion, the immortality of the soul, and even the existence of God. But the many evidences of the divine authenticity of the scriptures, with my own experience, wherein my soul had been made exceeding joyful in circumstances, temporally, very afflicting, prevented these evil suggestions from taking any root in my mind. Again, I reflected, that this state is one of trial, and in the intimate connection of soul

and body, it would be strange indeed, if the state of one should not in some measure affect the condition of the other. If by trouble of mind the outer man wears away, as of consumption, why should it be incredible that disorder of body should affect the mind? From these reflections, I resolved that a happy state of feeling should not be the basis of my hope; that though my sight was dim, I would still walk by faith. Yea, I said in my heart, "*Though he slay me, yet will I trust in him.*"

In a little time after my confinement, I became very sick, and lost to myself. After midnight, brother Bates went several miles for a physician, and soon another was called. They were both men of skill, and very attentive. In about ten days they succeeded in checking the fever, and I began to amend. The family seemed to know no weariness in the abundant care and kindness they bestowed upon me; and to this day the remembrance of it melts my heart.

In the latter part of August, a quarterly meeting was to be organized in Norton, twenty-five miles distant. Feeling anxious to attend, I ventured to ride five or ten miles in a day till I reached the place. Four churches united and formed the Marion quarterly meeting. Three of these were in Big Island, Marion, and Norton. The quarterly meeting contained two elders, David Dudley and Samuel Bradford, and about one hundred members. My heart was glad for the good work of the Lord in this wilderness. But my short journey had been too much for my strength, and my fever returned; so that during the meeting, I did not stay in the assembly more than two hours. In this time I sat in a chair, and preached about an hour with some freedom. I retired immediately from the barn where the meeting was holden, went into a chamber, and lay down on a sheet expanded on a frame, to prevent the inconvenience of the heat. Here I continued, mostly alone, passing the time in much restlessness and weeping, till the quarterly meeting closed. Then I returned slowly to Marion county seat; and when I arrived, my strength was so exhausted, that I thought I should

fall from my horse. Col. H. Gorton, a brother and friend, seeing my situation, met me a few rods from his door, and helped me into his house, and on to a bed. In a few minutes a chill struck me, my mouth and tongue became cold and numb, and for a little time I was unable to speak. After this I was confined by what is called a *chill fever*, a complaint frequent in this country, and which often proves fatal. I tarried at brother Gorton's about a week, and was attended by one of my former physicians; then I went to the house of Eld. Bradford, and staid another week. I endured much pain at both these places, and frequently had turns of derangement; but at the close of the second week, through the blessing of God, my health was measurably restored. The kindness I received from these friends was very considerable; may Heaven bless them. I had formed some acquaintance with Elder Bradford in New-York, and the opportunity I now enjoyed with him was comforting.

About the middle of September, I was able to move slowly from place to place, and hold a few meetings. I called to see my physicians, and though they did not profess religion, they declined receiving any reward for their services, and seemed to take satisfaction in showing me these favours. O that it may be said to them, in a coming day, "*I was sick and ye visited me.*" After this I returned to Grand township, again commenced my school, and continued it two weeks.

In the early part of Oct. 1825, I attended the organization of the Ohio yearly meeting, in Center, a township joining Big Island. Elders David Dudley, Moses Dudley, Marcus Kilbourn, Samuel Bradford, and two or three other preachers were present. The meeting was organized by appointing Elder Bradford, moderator, and myself to serve as recorder for this session. Huron, Marion, and Miami quarterly meetings united; and in these, I think there were ten ordained preachers, and thirteen small churches. The number of members was not ascertained, but probably did not exceed three hundred. We enjoyed some refreshings through a part of the meeting; but on the Sabbath it appeared to be a time of mourning, es-

especially among the preachers. In the latter part of the day, however, the free Spirit dispersed the gloom in some measure, and several weighty exhortations excited a degree of feeling in the assembly. As the meeting was about to close, a great solemnity filled my soul. By faith, I saw the "*Plant of renown*" spreading its tender branches over the wilderness of the west and south. It seemed as though the future prosperity and glory of the church were instantly presented before mine eyes. I beheld the little praying bands scattered amid the plains and forests of Ohio, from lake Erie to Ohio river; and west into the deserts of Indiana, and saw them worship in their log cottages. And the period seemed near, when this little company, now assembled in a barn to hold the first yearly meeting, should become a great people. I thought with myself, O what will the Lord do for them in twenty years! Surely we have reason to believe he will work wonders. O, if Randall and Colby could have been here to-day, and have seen the white fields ready for the harvest, how would they have wept for joy. Twenty years from this time, if the brethren remain steadfast, and the Ohio yearly meeting assemble, what wonders, what glorious revivals and additions can they speak of to the praise of their Redeemer. Then they may look back to this day, and remember they were but as a handful. The meeting closed with much solemnity, and many I believe went away comforted.

I had laboured under constant depression of mind since the time of my confinement; and only at intervals, and even then but for a few minutes, was I happy. At this meeting, the Lord granted some comfort to my soul; but to my sorrow, I found that my joy departed immediately after. My days were again solitary, and spent in mourning; and my prayers seemed an empty sound. I felt that I had little more work to do for the Lord in this land. A constant gloom continued to veil my mind, my labours seemed more worthless than the dust, and I could see no prospect of their being useful in this part of the country. One month of the term for which I had engaged

to teach school was yet to come, and I concluded to ask a dismission, that I might return to New-York. This was granted; and in two days, all my employers with one or two small exceptions, paid what was due on the school-bills. I attended a few meetings in the vicinity of my school, and in neighbouring towns. Thick darkness seemed to cover me, and I deeply sighed for barrenness of soul. Could the trees on the plains of Marion county speak, they might tell the solitary hours I there spent in sighs and groans.

About the 10th of October, 1825, I bid my brethren and friends farewell. It was a solemn parting—and to me, a gloomy time. My health was still poor, and I was very feeble. A journey of nearly five hundred miles lay before me, to travel principally on horseback, amid the winds and rains of autumn. But this was nothing compared with the cheerless winter that chilled my poor soul. Sometimes I would try to apply to my case the words of David: "*Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God.*" Still this could not bring the life-giving presence of my Saviour; nor recall the happiness of former days. I proceeded on my journey to Green Creek and York townships, a distance of about fifty miles. After resting some days and holding a few meetings, I continued my journey to Wayne, preaching occasionally by the way. I arrived at this town the first day of November, gave notice for a meeting at the house of Mr. Morse, and a considerable room was soon filled. A revival had lately gladdened Zion, and if I was correctly informed, all in the assembly, except three, professed religion. Of this I was ignorant at the time, and my mind was led to direct my discourse to the unconverted. I spoke from Prov. 23:23: "*Buy the truth and sell it not.*" From an impression, I turned and addressed a stranger who stood by my side, in the following manner: "Young man, remember though thou art now in time, to-morrow thou mayest be in eternity; though to-day thou art with us in the

body, to-morrow thou mayest be conversant with disembodied spirits in the eternal world." This man was the only male in the assembly that had no hope in Christ. I was informed that he went home quite serious, and made some remarks on the youth of the preacher, and the sermon he had heard, that indicated his heart had been touched. The next morning he arose in like manner solemn, but soon commenced singing a song, apparently to drown reflection. This had been his usual manner when convicted, according to his frequent confessions. One of his associates coming in while he was singing, said to him: "You feel quite merry this morning?" He replied: "Yes—*what is the use of one's dying before his time comes?*" Soon he went to the rolling up of a log-building—continued cheerful through the day, and occasionally sung songs; but a little before sunset, a log on which he sat at the top of the building, began to roll. He saw that he must fall, yet being strong and active, seemed to think he should escape danger, and cried with his usual cheerfulness, "Take care boys." These were his last words; for as soon as he reached the ground the log fell on his head. He could neither speak nor move, but looked wishfully on his friends, and died in fifteen minutes. Thus he found that his *time had come* "*as a thief in the night.*" When leaving home in the morning, he stopped a little distance from the door, in which his wife was standing with their only child, looked at them a minute in silence, then returning, kissed the child, and left his little family for ever! But ah, how little did he think he had heard his last sermon—that the last day of his life had come, and the Judge was standing at the door! May this be a warning to the ungodly. When I heard the solemn tidings, I was at the house of Horace Morse, a brother of the young man, and a preacher in the Free-Will Baptist connexion. I visited the fatal spot immediately, and guided by a bloody path, followed the body of this unfortunate youth to a neighbouring dwelling; where with keen sympathies I witnessed the agonies of his companion and numerous relatives, who wept as though they had no re-

maining comfort. Then I said, "*Man is like to vanity: his days are as a shadow that passeth away.*"

Nov. 4, 1825, closed twenty years of my life, and it was a day of much reflection and solemnity. As it was the wish of the relatives, I preached the funeral sermon of the young man that had been called away so suddenly. A numerous congregation attended, and about thirty mourners wept at the grave of their deceased friend; while the multitude that stood around dropped many a tear. I never was present on a more impressive occasion. "*Blessed is the man that "is ready:" for "man knoweth not his time."*"

After this, I attended a few meetings in these parts, and formed some acquaintance with several brethren of the Wayne quarterly meeting, which had been just organized. The number of members was small, yet, there appeared to be some humble, faithful souls among them. I enjoyed some interesting seasons, yet generally my spirit continued in bondage, and my labours still seemed to be almost useless. But as I was confident my commission had been received from the Lord, I dared not forbear to warn the wicked. I continued my journey to New-York, and held several meetings by the way, still labouring under trials, and doubting whether I should ever again enjoy the settled peace that once blessed my soul. Yet the oath that I made on the day of my espousal, was engraven on my heart, and I felt no inclination to violate it; but when tempted to give up my hope, I would say in the language of Peter: "*Lord, to whom shall I go? thou hast the words of eternal life.*" At Hanover, N. Y., I took my gig which I left there when going to Ohio, and proceeding on my way homeward, held a few meetings in the western part of the state.

About the first of Dec., 1825, I arrived at my father's in Junius, having been absent about fourteen months, and was received affectionately. But finding that my brother Friend had left home only a day or two before, to go to Michigan, expecting to be absent one or two years, I followed him immediately about seventy miles, and overtook him. We had a

pleasant meeting, and returned thanks to God. He concluded to delay his journey ; and accompanied me home.



## CHAPTER XIV.

*My trials and labours for seven months after my return from Ohio.*

My soul continued in a furnace of affliction. My hours passed in gloom, and my days were numbered in much sorrow. I attended one or two meetings in adjacent towns, but such heaviness oppressed me, that I felt confident my labour was in vain. My depression increased, and I dreaded to visit my brethren, expecting they would be greatly disappointed in me—and their disappointment I thought, would fill me with anguish. Believing my life was of little use to the church or to the world, and thinking it mattered little where I spent my time, I engaged a school in my father's neighbourhood, and commenced teaching about the 10th of December. I made stated appointments twice a week in this vicinity, and once a week in an adjacent neighbourhood, and occasionally preached in other places, particularly in Galen. Great darkness covered the people:— oft I went to my appointments with a heavy heart, and returned with the burden still increased. I enjoyed the society of my father's family, and my three brothers attended the school. These were pleasant temporal privileges, but they could not make me happy while my Saviour hid his face, and I could not see sinners turning to God. In solitary places I wept, and prayed the Lord once more to dispel my darkness and shine into my heart; but still I found no answer to my petitions. I read the Lamentations of the prophet Jeremiah, and applied such passages as these to my case: “I am the man that hath seen affliction by the rod of his wrath. He hath led me and brought me into darkness but not into light. Surely against me is he

turned; he turneth his hand *against me* all the day. He hath set me in dark places as they that be dead of old. He hath hedged me about that I cannot get out: He hath made my chain heavy. Also when I cry and shout, he shutteth out my prayer.—And I said, My strength and my hope is perished from the Lord.” Lam. 3:1—8,18. Still, in this state of affliction, I knew God was just in all his ways, and that he would be just, if, for my unfaithfulness and my sins, he should hide his face for ever. Yet the Lord strengthened me, so that I felt no inclination to abandon the cause of Christ, or yield my hope in the promises of God: but I did seriously think of retiring from a public life; for all my preaching seemed like “ sounding brass, or a tinkling cymbal.” I reviewed my experience and my evidences of acceptance with God. I could not reject them. Again I examined my evidences of having been called to preach the gospel. I could not disbelieve. And now what could I do? This commission was not “ a light thing” that I might lay aside by my own will; and as the mandate, “ *Go ye—and preach the gospel,*” had not been repealed, I dared make no other conclusion than this; that I would preach according to my ability, and leave the event with God. I tried to content myself by reflecting on the scripture that saith: “ No chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.” And though no animation or joy should ever again cheer my countenance, I resolved to live at the feet of my Saviour, and I said with the Psalmist: “ *Whom have I in hearen but thee? and there is none upon earth that I desire besides thee.*”

In Jan., 1826, I left my school to attend the Benton quarterly meeting, holden at Flint Creek, in Middlesex. During my visit to Ohio, there had been a great revival in this vicinity, and nearly one hundred had been baptized in the town by Elder Wire. I expected the converts would be generally present and much in the Spirit; and should I speak in the meeting, my testimony would be cold and useless. So I

concluded to be a disconsolate spectator, and entered the crowded assembly, hoping to find a seat in some corner, and pass unobserved. But immediately every eye was fixed on me, and the countenances of all seemed to tell, that they had heard of "*the boy preacher*" in the days of his gladness; and that now they expected to hear for themselves. I thought within myself, 'Alas! you will be disappointed—and this assembly will spy out my barrenness.' The preacher who was addressing the people, stopped and invited me to take a seat with the ministers. I was filled with confusion, hid my face, and wept on account of my poverty. After becoming a little composed, I looked around on the assembly, and saw perhaps one hundred happy converts. They were singing one of the songs of Zion—heaven seemed to shine in their countenances—and for a few minutes, my soul was melted and charmed with the beautiful sight. After this they spoke in quick succession and with much power; but it reminded me of a touching contrast—the difference between *their* state and *mine*. Again my poverty pressed upon me, as a burden that was insupportable, and I wept as though my tears were a fountain. At length I arose and began to speak;—my heart broke—and, "Glory to God," in this very hour the winds of Heaven began to blow on my soul. The clouds that had covered me five months, now fled away. The glory of God beamed upon me, and again I tasted the happiness that had formerly gladdened my spirit. O, how easy it was to speak the word of the Lord. A few hours after this, I willingly accepted an invitation to preach; and if ever the Lord helped me, he did in this discourse. It seemed as though all I had to do was to receive the word immediately from God, and speak it to the people. The assembly was greatly melted, and I felt myself exceedingly abased and humbled before God. His presence was glorious and awful. After this, many spoke, and we enjoyed a refreshing time. Now it seemed as though I was in a new world; and if I ever felt thankful to God, I did for this deliverance.

Why I had been thus forsaken of the Lord, had been a query which I was unable to solve. But now it appeared that God had especially designed this visitation for the trial of my faith, and to strengthen others. As Whitfield says, "Ministers should be tempted in all things like unto brethren, that they may be able experimentally to succour those that are tempted." Again, I found that this affliction had worked for my good, in that it had weaned me from the world, taught me to feel my dependance on God, and had humbled my pride.

On the Sabbath, meeting was appointed in two places, but the heart of the people was together, and they crowded into one assembly. This was a day of Emmanuel's power, and a time of great joy. Again it fell to my lot to speak to the people, and I feared that my clouds would return; but it pleased the Lord to give me as much freedom as I enjoyed the day before, and again, in my own sight, I sunk down as nothing before the Lord. O blessed be his name, for his great mercy to an unworthy child. After meeting, I returned to my school happy in God. Now I regretted that I had engaged the school, for the Lord's harvest appeared inviting, and I wished to be labouring therein. In my public communications, however, the Spirit gave me freedom, and I enjoyed much peace in opening and closing my school by prayer, and in frequently speaking to my scholars.

In the early part of March, I was called to sit on a council of business in Sodus, appointed by the Benton quarterly meeting. The council proposed to set me apart to the work whereunto the Lord had called me. This was unexpected. Considering my youth, and that the request had not been presented by the church of which I was a member, I was doubtful respecting my duty. But after making supplication to God for direction, the elder of the church in Junius being present, I consented to their proposal on the 5th of March, 1826. After my return to Junius, the church accepted my new credentials and gave me a letter accordingly. Shortly afterward, on a day appointed for communion in Junius, it unexpectedly fell

to my lot to break bread to the church. This being a duty that had not before devolved on me, the cross was considerable, and I cried to the Lord for assistance. Language cannot describe how unworthy I felt to officiate in the ordinances of God's house, particularly in the holy supper. With a trembling hand I moved forward to handle the symbols of my dear Saviour's broken body, and in doing this my soul was strengthened and blessed of the Lord. His presence was in the meeting, and we had the witness that our fellowship was with the Father, and with his Son Jesus Christ.

About the 15th of March, I closed my school, and to some of my scholars, as well as myself, it was a solemn day. I looked on the children that had been three months under my care, and reflected on the change that twenty years would make. How many would then be in the tomb—and how many of those who should survive would be scattered. I prayed that they might be prepared for the scenes of the future. Solemn was the thought, that my words and examples had made impressions, that would be remembered by them long after I should be laid in the grave. So, I prayed that wherein I had erred, the Lord would forgive; and that those deeds which I had wrought in the light of God, might be engraven on their hearts, and instrumental of good to their souls. Two of my scholars had for some time appeared serious, and though they did not as yet submit to the cross, I hoped these impressions would terminate in their reconciliation to God.

In the latter part of the month, I went to Ontario, Penfield, and Perinton, and enjoyed some refreshing meetings with the churches in these towns. In some instances the glory of the Lord shone round about us. We witnessed a few cases of awakening, and conviction followed a small number till they were converted. While I was in these towns several communicated liberally to my temporal necessities. I had been told that it was unscriptural to give thanks to any but God. But about this time I read what Paul said, Rom. 16:4: "Unto whom [Priscilla and Aquil-

la] not only I give thanks, but also all the churches of the Gentiles." So as I had the example of Paul, and all the churches of the Gentiles, I gave thanks to those who had supplied my wants. After holding meetings in several other towns, I returned to Junius, preached two or three times, and then, in company with my eldest brother, visited my sister in Ithica. Here I parted with my brother, who was to start immediately for Michigan. We had spent the winter together, and the reflection, that probably we should never enjoy each other's society in a like opportunity, increased the feeling interest of this occasion. As my brother went out of my sight, I thought within myself, 'thus children soon grow up into life, and like the young birds of the nest, are scattered in the world.'

After preaching at Ithica, I visited several other towns within the limits of the Owego quarterly meeting, preached the word to many congregations, and enjoyed the witness that my labour was not in vain in the Lord. I held two meetings in the town of Ithica, at the house of Esq. Dean, about three miles from the village. A revival had just gladdened the hearts of many in this vicinity, and these meetings were blessed with the presence of the Lord. One desired baptism. This ordinance I had never yet administered. A meeting for the purpose was appointed on the 9th of May, 1826. The day was pleasant, and the earth was arrayed in all the loveliness of spring. Previous to the hour appointed, I retired to a beautiful pine grove, and spent a little time entreating the Lord to stand by me this day and strengthen me for the solemn work before me. I received much comfort, and went to the meeting very happy. The Lord enabled me to speak with much boldness, and caused his Spirit to move on the assembly. The candidate related her experience, and received the approbation of the brethren; then we walked to the water, and with feelings of deep self-abasement, I administered the ordinance, and was greatly blessed of the Lord.

From Ithica I passed between the Cayuga and Seneca lakes, crossed the latter from Ovid to Milo, and after holding several meetings in different towns

went to Middlesex. I attended the Benton quarterly meeting on the 12th and 13th of May, 1826. The assembly was large; many brethren and converts were present, and we were favoured with a heavenly season. At this meeting, I assisted in ordaining brother John Borden to the work of an evangelist. After this I visited the brethren in Groveland and Geneseo, and held a few meetings; then proceeded to Clarkson and attended the Bethany quarterly meeting at Ladd's corner, May 20 and 21. I think twelve preachers attended; a large number of brethren were present, and a congregation of about one thousand people. The preaching was interesting, and the season profitable; but to me it was a time of trial. Thinking it my duty to address the people, I named a text and proceeded for a time with some embarrassment. Presently a confusion in the meeting, and the circumstance of several leaving the assembly, increased my difficulty; the enemy took advantage, and I feared that I had mistaken duty. From the restless state of the congregation, I supposed the people did not wish to hear me—my spirit sunk, and before my discourse was half finished I took my seat. The information was given me, that the confusion in the assembly had been occasioned by a man who was intoxicated; yet my conflict became great. I doubted whether the Lord had ever called me to preach—and my trial seemed greater than I could bear. As I went from the meeting, I vented my grief in bitter weeping, yet this did not assuage the sorrow that filled my bosom. Elder Jenkins tried to comfort me; but I replied, ‘Such is my barrenness that I cannot preach: I would be willing to preach, if my labours were instrumental of the conversion of any souls, or of any good to Zion; but they are cheaper than the dust, and I cannot think it is my duty to attempt to preach, while so little good, or even none at all attends my labours.’ He replied, “Brother Marks, you do not know what good may arise from your labours, though now you may see no fruits. God has commanded you to preach, and you *must preach*, or be damned.” His saying had no effect to relieve me of

my burden. I went to a wood, and laid myself on the ground far from the hearing of any, and there for a long time, gave vent to my anguish. My life appeared to me useless, and I thought I should hardly again desire to see the face of man. But after considering the subject, and not being able to persuade myself that God had not called me to labour in his vineyard, I thought if the Lord would hide me in the grave, this would be pleasant. Yet as I saw no alternative, I resolved to cast my care on Jesus, and submit to my duty amid all my poverty of soul. When the dews of the evening began to fall, I returned pensive to the house of a friend, where certain brethren endeavoured to persuade me that this fiery trial would only purify me, and fit me for greater enjoyment and usefulness. A faint hope that this might be the effect, caused my trouble gradually to subside. I had an appointment next morning in a neighbourhood called Cook's settlement, and there preached the remaining part of my discourse that was left unfinished at the quarterly meeting. The Lord unveiled the beauties of his face, gave me his free Spirit, and accompanied the word to the hearts of the hearers. My late trials vanished like dew before the sun, and my peace became like the flowing of a gentle river.

Leaving Clarkson, I returned to Groveland, preached a few times, and about the last of May went to North Penfield and held several meetings. In some of these, the Spirit of the Lord was manifested gloriously, the children of the King were made happy, and some of them shouted for joy. On the fourth of June, after meeting, we resorted to a beautiful beach on the shore of lake Ontario, to attend the ordinance of baptism. After prayer, the brethren sung a hymn, and were greatly animated by the good Spirit. I then led the convert into very clear water, and my soul enjoyed a great blessing in the performance of this duty. As we "came up out of the water," the candidate was very happy and praised the Lord aloud. After this, some were awakened in our meetings to seek the Lord, and a small number professed to find the "pearl of great price."

Near the middle of June, I attended a general meeting of the Christian order in Mendon. Here I heard Elder Capron preach, that the destruction with which the wicked shall be punished, will effect an end of their being. Another elder, who had come from the south, preached, that "we are not to be forgiven for Christ's sake." I was much attached to this denomination, because I believed them to be a humble, Christian people, whom the Lord had blessed to the conversion of many. As a people, they had ever treated me with Christian affection, and I had expected to find food to my soul in this meeting. But by hearing these doctrines preached, and argued without contradiction, my mind was brought into a trial. I conversed with some of the preachers, and objected to these ideas, supposing they were not generally approved by the denomination; and remarked, that I had expected some of the preachers would publicly oppose them. One of the elders replied, "*Brother Marks, I will tell you plainly, that I do not believe God will fry the wicked eternally in hell.*" I was shocked by the expression, and this representation of the Bible doctrine, that the wicked "*shall be cast into the lake of fire.*" I asked him whether he believed the doctrine of *annihilation*, or of *restoration*? He declined giving me any answer, except saying, that he believed all the Bible taught on this subject. Some of the elders that were present, however, disapproved of these sentiments. But what created the greatest trial, was, the remark that we were not to be forgiven for Christ's sake, together with the arguments that accompanied it. If I understood the doctrine of this sermon, it was, that nothing had been merited by the sufferings of Christ in behalf of sinners—and that God, the Father, pardons men, not by virtue of any atonement made by Christ—but merely because the sinner repents and God is good. By this doctrine, it appeared that Christ had acted only by a delegated power, and that he had done nothing more for the salvation of men, than any other prophet, except that he was the mediator of a greater dispensation. From these ideas, the following queries were sug-

gested: "If Jesus be not the true God, why should we worship him? Why should the angels worship him? Why should God give directions that any other being than himself should be worshipped? Why should the Father require that Jesus should be worshipped because God hath worked by him, rather than that Moses should be worshipped, because God wrought wonders by him?" After reflecting a little while on these queries, this scripture, like Sinai's thunder, came to my mind: "Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. 4:10. At this instant, all nature seemed to declare the inconsistency of worshipping, or of giving divine honours to any other being, than "*the only living and true God.*" It seemed to me, if Jesus be not God, and yet have divine honours given him, because of his high mission, on the same principle, all the prophets, apostles, and persons sent of God, should also receive divine honours, proportionate to the extent of their mission. Notwithstanding these reflections, I knew not what to believe of Jesus Christ. For the Unitarian arguments had so influenced my belief, and so formed the connection of my thoughts, that I supposed the doctrine that Jesus Christ is the true God, could not be proved from the scriptures. Indeed, to this sentiment, I thought there were unanswerable objections. On the other hand, I could see no propriety in worshipping any being except the true God. And on this principle, the scriptures now appeared to be involved in great obscurity.

"When Unitarian unbelief, I think,  
Took hold of Peter, he began to sink;  
Our Lord, as if surprised at this, cried out,  
'O, thou of little faith, why didst thou doubt?  
Let this reproof suffice for every one  
That doubts the power of God's beloved Son.'"

I was now like a ship without mast or helm, committed to the merciless waves. At this time, I had appointments to preach in Penfield, Perinton, and in other towns. But how could I meet them? I knew not *what to preach*, nor *what to believe!* I attended them, however, and thought myself safe in restricting

my remarks on this subject to the language of the scriptures, though their meaning to me was obscure. I read the Bible day and night, and was much in secret prayer. But while I prayed, awful doubts troubled me, and great darkness veiled my mind, so that like the darkness of Egypt, I thought it could be felt.

Infidelity had no charms. But alas! I saw no way to avoid its principles, unless I could believe that Jesus Christ is truly God. My whole soul could but shrink from the idea of *two Gods*—the Father, the *only living and true God*, and my Saviour, consequently, a *dead and false god*! But how could *two persons be one being?* Alas! my difficulties were very serious, and I feared, lest they should force me to infidelity. I wished, unbiassed by the prejudices of education, to believe and know the truth. I resolved to cease preaching, unless I could discern the truth of the gospel. I could see no way to escape the gloomy forebodings of infidelity: I regretted that I had received ordination. I remembered that the council seemed to have some hesitancy, because my sentiments with regard to the character of Christ were not sufficiently settled; but considering my youth as an apology, they concluded to lay hands on me, believing I would become established in the truth. It now seemed that I should disappoint their hopes. Again I recollect the many souls that I had seen converted,—the happy seasons I had enjoyed with the saints; and I thought, how can I wound those kind friends? how can I disappoint the hopes of my brethren?—and can I bid such happy scenes an eternal farewell? Yet, I said within myself, I cannot be a hypocrite—and if Heaven do not remove these doubts, and open the way before me, I *must—I will* retire from the church. But then, alas! how can I endure the presence of my Christian friends! If this should be my unhappy condition, I will leave this land—hide myself in the wilderness of the west, and there dwell in obscurity till death. Now the gloom of infidelity rushed upon me, like an overwhelming flood. What! no Saviour?—No sure guide!—Life a scene of sorrow!—Death an eternal sleep! \* \* \*

From the evidences of *Christianity*, and from my own experience, I could find nothing to confirm an unhallowed doubt. My trials originated solely from my *Unitarian views* of the character of *Christ*. I opened my mind to brother Thomas Parker, a preacher of our connexion in Perinton. He tried to encourage and strengthen me; and, as he has since told me, after we separated, he went into a wood and prayed a long time with many tears, that I might be saved from the snare of infidelity. I attended my previous appointments, gave out no more, and doubted whether I should ever attempt to preach again. I continued to search the scriptures, and to pray the Lord for deliverance. But my way was all closed up, and I considered much on the manner in which I might retire from a public life. I thought, however, before I made any new conclusions, I would visit Elder J. N. Hinckley, and lay my ease before him. He had been an atheist for eight years previous to his conversion, and I looked to him for counsel as to a father in Zion. After telling him all my doubts, he said, "Brother Marks, you study too much, you travel too much, and you preach too much. The mind is as easily wearied as the body; and yours is so much wearied, that you know not what you are, or where you are. By abstinence, the perception of the mind is quickened, and you must moderate till you become rested and calm." He then took me to his mills, fields, &c. and conversed freely on many subjects; but declined saying any thing on the subject, which, for two weeks, had engrossed my whole attention. After passing the greater part of a day in this manner, he took me to a room alone with him, and taking his Bible, asked me, if I would believe Jesus Christ to be God, provided he would prove that he *created* the world? Without hesitation, I answered in the affirmative; but being prepossessed of the Unitarian argument, that the Father made the world by Christ, as an agent only, I did not expect the proof proposed. He began to read the first chapter of Paul's epistle to the Hebrews. I had committed this chapter to memory, and thinking all the ideas it contained had been pre-

viously considered, I supposed that neither the 8th and 9th verses, "Thy throne, O God, is for ever and ever," &c., nor any part of the chapter, could affect my mind. But when he came to the tenth verse, where the Father still addresses the Son, he put his finger on it, and read with emphasis: "*And, Thou, Lord: in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands.*" Before he had concluded the reading of this sentence, cold chills began to pass over me—and bursting into tears, like unbelieving Thomas, I exclaimed within myself, "*My Lord and my God!*"

From this moment, faith began to revive in my soul. Elder Hinckley now remarked on the objection which I had presented, viz., that "the Son of God could not be the Father, or God himself." Said he, "A river proceeding from a lake, cannot be called the lake itself, yet the stream may be called water, and the fountain water; and one is as truly water as the other, because the substance in the two bodies is the same. So, a son of man receives from the parent a perfect human nature, the entire nature of his species;—yet this maketh not another nature, nor another species of being; but the nature and species in the father and in the son, are the same, though in two persons. In like manner, '*the only begotten of the Father,*' doth possess the nature of the Father, inherent and entire; and this nature, or divine substance of the Son, is as justly called God, as the divine fountain from which it proceeded." It might be improper here to relate the chain of reflections in full, and the passages of scripture that raised me from the borders of infidelity. Suffice it to say, that the tenth verse of the first chapter of Hebrews, commenced my conviction; and that, by a close examination of the scriptures, my faith increased, and I was brought firmly to believe, that Jesus is truly "*God with us.*" And to this day, I have never doubted in saying of Him, "*This is the true God, and eternal life.*" 1 John 5:20.\*

\* When I attended the New-Hampshire yearly meeting at Weare, in the year 1824, I heard Elder Enoch Place preach on the character of Christ. The doctrine distilled like the dew, and I was greatly de-

After this, I related to Elder Elijah Shaw, a preacher of the Christian order, the particulars of my convincement, that Jesus our Saviour, is as truly God, as is the Father. He replied, "When you became established in this sentiment, you became established in a blessed good sentiment." Whether it be, or not, I know that my faith in this doctrine has been greatly to the comfort of my soul, and I believe that by embracing it, I have been saved from infidelity, and from many a "wind of doctrine" that is passing in the world.

I now returned to Penfield and Perinton, greatly comforted, and enjoyed some favoured seasons in preaching the Lord Jesus, as the only "name under heaven given among men, whereby we must be saved."<sup>12</sup>



## CHAPTER XV.

*Particulars of my labours from July, 1826, to September, 1827.*

In July, 1826, I spent several weeks in Ontario, and preached in different neighbourhoods. I had the satisfaction of seeing frequent instances of conviction, and was often filled with joy, while I saw the saints happy, and sometimes heard sinners cry for mercy. Among those that were awakened, was an interesting young man, the son of a Quaker, and three young ladies, that were school teachers. They were the first that publicly confessed their desire to find Jesus. These, and several others, were soon brought into liberty, and rejoiced to take the cross and follow Christ. Sabbath, July 23, I had an ap-

---

lighted till I heard his concluding sentence:—"This is the eternal God, and besides Him there is no Saviour." This sentence damped my joy and caused cold chills to pass over me; yet at this instant I observed the assembly dropped as it were a flood of tears; and that which so chilled my feelings, was sanctioned by the sound of "Amen," from many voices. But since the time I cried of my Saviour with unbelieving Thomas, "*My Lord and my God,*" this doctrine has been sweet to my soul.

pointment in the north part of Ontario for baptism. The Lord gave me freedom, and many appeared quite solemn. The wind having raised the waves on lake Ontario, so that baptism could not be attended to in this place, we proceeded four or five miles west, to an inlet, where I baptized two. As I came out of the water, I was very happy, and began to exhort a young man, that was a Universalist, to repent and believe in Christ. His reply only evinced his impenitence, and showed how little his doctrine influenced him to "*the fear of the Lord.*"

In the latter part of July, I preached in several towns west of Rochester, and in the early part of Aug., went east as far as Junius, and preached in many places. I also visited several churches of the Benton quarterly meeting, and attended the August term of said meeting, which was holden in Italy. A goodly number of people and brethren convened in a pleasant grove. The preaching was spiritual, and many said it was one of the best quarterly meetings they ever attended. I never shall forget how solemn my soul felt while preaching the word, neither how some shouted, that I thought would not do thus in a public assembly. Still my heart said: "*Let the inhabitants of the Rock sing; let them shout.*" During three weeks following this meeting, I visited several churches, preached in different towns, and enjoyed some refreshing seasons.

August 26 and 27, 1826, I attended the sixth session of the Holland Purchase yearly meeting, holden in Ontario. The Ontario quarterly meeting, which had been organized from the Benton quarterly meeting in the autumn previous, was at this time received into the yearly meeting. It contained eight churches, five ordained preachers, and about one hundred members. At this meeting I first saw brother Thomas Huckins, from London, Upper Canada. He came a distance of two hundred and fifty miles to attend this meeting, with a request for me to visit that province. At this time there was but one Free-Will Baptist church in Upper Canada. This was situated in Dunder-wich, one hundred and fifty miles west from Niagara.

river. Several years ago, brother Huckins, with two or three families of Free-Will Baptists, removed from New-Hampshire and Lower Canada into this town. For some years they endeavoured to content themselves by enjoying religious privileges with other denominations; but not finding with them that liberty which they wished to enjoy, about eight persons, for the space of many months, held separate conference meetings, and were called Free-Will Baptists. About the year 1821, they sent a man two hundred and fifty miles into New-York for help. Elder Jenkins went to them immediately, and gave them the hand of fellowship as a church. Brother Huckins had lately commenced preaching, and at this meeting related his call to the ministry, and received a letter of commendation. Two elders and myself were appointed to visit the province immediately.

The meetings of worship were interesting. Several young converts were present, and seemed to be very happy. The preaching was blessed to the awaking of some, who never rested till they found salvation. The revival that had commenced in this town previous to the meeting, started anew; and progressed till one hundred or more, if I mistake not, were converted. Among these was Freeborn W. Straight, the young man whom I addressed a month before, when coming up out of the water after baptism.

I held meetings in North Penfield the week following, and baptized one. Sabbath, Sept. 3, I preached in Ontario, and the heavenly cloud seemed to be spreading fast. The cries of the mourners, and the entreaties of the converts, that I should tarry and labour with them, made me almost regret having engaged to leave the town. But, believing duty called, I left them, praying that they might "seek the Lord till he come and rain righteousness upon" them. With solemn feelings, I turned my course toward Junius, and called on a young woman in Palmyra, that attended my school the winter previous. Having been sick several months, she had come to this place to receive medical aid, and had requested this visit, expecting it would be the last. She observed to me,

" My physicians have given me over—in a few days I expect to die, and I have no hope in Christ! When I attended your school, your exhortations often reached my heart; and though I felt their weight, and often wept for my sins, still the pride of my heart prevented me from submitting to the cross. Had I yielded to conviction, I might have had salvation. But now, alas! it is too late! I think I have but a few days to spend in pain, and then I shall sink to everlasting misery!" I asked her, if she was willing to kneel while prayer should be made for her. She answered, " Yes;" and we bowed before the Lord. I enjoyed unusual freedom in prayer, and thought the Lord gave me a witness that she should receive the pardon of her sins. In the mean time she began to weep, and her sorrow and cries seemed enough to touch the hardest heart. She arose, and wept till her strength failed—the cold sweat stood on her face, and she became still as though she were dead. We were alarmed, and for a moment feared the consequences. Soon, however, she revived, but shortly fell away again as before. Thus she apparently fainted five times in quick succession. My faith that she would be converted was shaken, and I seriously feared that instead thereof, she would die immediately. If I ever prayed to God, I did in this hour. And while we were looking in fearful suspense, she revived again, and seeing her sister, she inquired, " Why do you look on me so intently?" Her sister asked, if she did not know that she had fainted. She said, " I am well—where am I?" Being told she was where she had usually been, she could scarcely believe it, and said, " I never was in a place so beautiful as this—every thing shines like gold." Addressing her sister, and other friends that stood around, she said: " How beautiful you are! —I never loved you so before—O, how happy I am! I believe the Lord has forgiven me all my sins. Blessed be his name." The next morning, she remarked, " Many a night have I spent weeping for fear of the punishment that awaited me; but last night I could not sleep, because of the heavenly joy that filled my soul; for the goodness of the Lord appeared so

wonderful, that I could but praise him all the night." Walking out, she exclaimed, "O, how beautiful is the face of the earth, and every thing that meets my sight! This appears like a new world!" As I was about to leave, she said to me: "Brother Marks, before you go to Canada, I wish to return to Junius, confess Christ before my associates, and be baptized. Then I can die in peace."

On my arrival at Junius, I understood the young woman had been removed to her father's; and that she scarcely waited to inquire after the health of her friends and associates, before she told them what great things the Lord had done for her soul. I attended a meeting at her father's house, and immediately after the sermon, she sat upon the bed side, supported by two female friends, and in a solemn, impressive manner related her experience. She then requested the assembly to look on her feeble form, and take warning: "For," said she, "I feel it my duty to be baptized to-morrow, and in a few days I expect you will see this frame wrapped in a winding sheet, and will follow me to the grave. O remember what I tell you, and no longer neglect the Saviour." She exhorted the wicked for some minutes, and her testimony was like a sharp sword. Many in the assembly wept, and four young people came forward for prayer.

On the day following, a meeting was appointed for baptism a mile and a half from her father's. Two circumstances made this a time of trembling to me. I had lived in this neighbourhood from the age of nine years, and had never baptized any in the place. And besides, the candidate was so feeble that she could not sit up an hour without fainting, and some of the brethren thought it would endanger her life. Others were of opinion, that she would probably die in the performance of it. She would not, however, submit to their entreaties, but said, "It is my duty to follow my Lord in baptism; and he will support me." I never realized more the need of divine assistance than on this occasion; and I was much in fervent prayer till the time came. The candidate was placed on pillows and blankets in a chair, and brought slowly to the

meeting. When she arrived, many, on seeing her pale face bound with a white handkerchief, burst into tears. She was laid on the bed, and the exercises commenced. I felt all the solemnity while speaking to the people that I ever had on a funeral occasion. Nor did the assembly seem to be less impressed. Another young woman that had attended my school, and had also obtained a hope in Christ, now related her experience, and was received for baptism. Then the one that was sick stood up, supported by another female, and in a very solemn manner told how she had been convicted, how she had grieved the Spirit, and how God had forgiven all her sins. She spoke with much feeling of the happiness she now enjoyed, and exhorted her gay companions to leave their sins, and set out with her for a better world. We proceeded slowly to the water, the distance of a quarter of a mile, while many dropped their tears by the way. The sick candidate was seated in the chair, leaning backward to prevent her from fainting. Prayer was made to God to preserve her life, and strengthen her for the performance of this duty. The young woman that first related her experience was baptized, and came up out of the water rejoicing. The moment dreaded by many had now come; and I said, "Sister Jane, wilt thou be baptized?" With heavenly serenity, she answered, "Yes"—arose, gave me her hand, and walked deliberately into the stream. When she was raised out of the water, not a feature had changed, except that her face shone as though she had seen God. Now she was so happy that she seemed unwilling to leave the water. On being seated again, she received the right hand of fellowship, and a charge relative to the baptismal covenant. To these she emphatically added, "Amen." Many of the assembly were melted into tenderness, and I think will never forget this scene. After she had changed her apparel and received food, she remarked, that she had not felt so well for a week before. From the hour of her baptism, she began to amend, and in a few weeks was entirely restored to health. For aught I know, she remains to this day, a lover and a witness of the grace of God. Q,

that men would praise the Lord for his wonderful works.

At this time there appeared a good prospect of revival in this vicinity. But I must leave to fulfil my engagements, though with feelings much as I had on leaving Ontario. Passing through Benton quarterly meeting, I preached with several of the churches. In a neighbourhood of Middlesex, some revival had just commenced, and again I was earnestly entreated to tarry a few days. But continuing my journey I proceeded to No. Nine in Canandaigua. As I entered the house of brother Theodorus Beebe, he said, "Bless the Lord; I am glad to see you: I believe God has sent you to this place." I sighed, knowing they would be disappointed on learning that I could tarry but one day. I attended a meeting, and the Lord fastened conviction on the hearts of several. The next day, I went to Groveland and attended a meeting. My appointments had been given out on the way to Canada, but having two days leisure, I returned to Canandaigua, a distance of thirty miles, and preached from Rom. 6:23: "*The wages of sin is death.*" This was a solemn, weeping time. Several were awakened to seek the Lord, and afterward some dated their conviction from the reading of this text. Eight came forward for prayer, one of whom, a respectable young lady, cried as she arose, "*God be merciful to me a sinner.*" The prospect of a revival in this vicinity, together with the impression, that duty called me to stay and attend to the work, made me regret having engaged to go to Canada. But as the engagement was conditional, "*If the Lord will,*" I finally relinquished my intention of visiting the province, and concluded to go only as far as my appointments extended, and then return immediately. Proceeding west, I attended meetings in different towns, till I came to Lockport, one hundred miles.

In this journey I called on a brother at Batavia, who told me, that there was a great uproar among the people,—that the Free Masons had kidnapped a man, named William Morgan, of that town, who was publishing the secrets of Masonry,—that, although great

efforts had been made to find him, it could not be found how they had disposed of him—and it was feared he had been murdered. He further stated, that on the night previous to his being taken from Batavia, the printing office that contained his disclosures relative to Masonry, was set on fire a little after midnight, while ten persons were asleep in that building and another adjoining it, and that, had it not been accidentally discovered, those persons might have perished, and a considerable part of the village have been destroyed by the fire. And also, he said, that on the day after Morgan was seized, a mob of about sixty persons, who were mostly strangers, appeared at noon in Batavia, armed with clubs, and seized David C. Miller, a mason, who was printing Morgan's disclosures—took him to Strafford, and thence to Le Roy, where he was rescued by his friends from Batavia. He said it had been understood that the masons had determined Morgan's disclosures should be suppressed; and that the printing office was guarded with cannon and small arms, and the people generally in readiness, expecting every hour to be called to action in defence of their townsman.

These things were new to me, and it seemed unaccountable, that two weeks could have passed since the commencement of these outrages, and the people generally in the towns fifteen miles distant have heard nothing of it. Still I had a favourable opinion of Free-Masonry, and thought it very strange that so large a number of masons could have been found to engage in such outrages. But from the account that masons had given of the principles of their institution, I supposed the fraternity would remove this stain upon their order, by expelling those who had been guilty of such crimes, and would use every effort to bring them to justice. As I passed from place to place, I related some particulars of these outrages, without the least idea of offending the masons. But, to my astonishment, I found that the relation of these facts generally *displeased* them; and I was several times told, with angry looks, if I knew what was for my good, I would mind my own business, and let

these things alone. I conversed with many masons about these occurrences, and they generally affected to believe it was all a speculation, and that Morgan had run away to make sale for his book. They intimated that Morgan had not revealed the secrets of Masonry—and many who were generally thought to be good men, said if he had disclosed the secrets of Masonry, "*He ought to die,*" and "no death would be too bad for him." One man who was a professor of religion told me, if Morgan had revealed the secrets of the order, he "*could see him gibbeted in good conscience.*"

I now met with one of my greatest trials—several of my brethren whom I highly esteemed were masons—yet unnumbered circumstances compelled me to believe, that Masonry approved of these outrages, and that the fraternity were combined to protect the criminals—to close the press against these facts—and to keep them as secret as possible.

On my return to Canandaigua, I learned that one of the mourners had found peace. I remained in this town for a time, preached daily, attended conference meetings, and visited and prayed from house to house. In almost every meeting, there were some new instances of conviction, or of conversion and confession of Christ. Brother Beebe, his companion, and one or two others, had lived almost alone for some years, often meeting together and praying the Lord to visit this people. They now saw the desire of their hearts, and rejoiced that sinners were turning to God. I enjoyed the privilege of baptizing two on the 12th of Nov., three on the 19th, and one on the 1st of Dec. These seasons were interesting and solemn to many.

Dec. 1, 1826, brother James Bignall, a preacher of the Free-Will Baptist connexion, attended a meeting with us. Six related their experience, and professed a determination to follow Christ as their only Head, to search the holy scriptures, and to obey them as their only visible law of faith and practice. These were acknowledged a church of God, and as such received the right hand of fellowship. They solemnly covenanted with each other to keep the per-

fect law, according to the grace given them, and maintain gospel order and fellowship, agreeably to the scriptures.

The reformation continued, we enjoyed heavenly seasons, and were often refreshed from the presence of the Lord. While we were thus favoured, the enemies of the cross, by cruel slanders, tried to bring the subjects of the reformation into contempt and disgrace. Yet the testimonies of scripture, that "all that will live godly in Christ Jesus shall suffer persecution," and that "it is enough that the disciple be as his Master," reconciled us to our lot, and made even the converts rejoice, that they were counted worthy to "suffer for Christ's sake." On the 17th of Dec. I baptized two, and on the 24th, three. Four of these were added to the church. The little band was well engaged, and in our monthly meetings we had precious seasons. I was received in the family of brother Theodorus Beebe, and treated with great kindness. Brother Beebe kindly invited me to make his house my home, as long as I pleased, if it were for life. I have many times thanked the Lord for this home.

During the revival, I frequently preached in other towns, and some of the meetings were blessed of the Lord. In the early part of January, 1827, I made a journey eastward as far as Utica, and held meetings with several churches of the Free Communion Baptists. This denomination is distinct from the Free-Will Baptists. The principal difference is, that many of the *Free Communion Baptists* believe in what is called the "*final perseverance of the saints.*" It is thought, however, that more than one half of the denomination exactly agree with the Free-Will Baptists. Another difference is, they have a small number of *articles*, abstract from the scriptures. Their churches are situated mostly in New-York, and principally within one hundred miles west of Albany. Their exact number I cannot state; but probably they had in 1827, about forty churches and three thousand members. Not far from this time, their annual conference was divided into two, called the Northern and.

Southern conferences. The great western turnpike is the dividing line between them. I am of opinion, that, if the Free Communion Baptists, and the Free-Will Baptists, should become acquainted with each other, they might become one people.

In general, they received me as a servant of the Lord. In one town, however, there was an exception. On a Sabbath that was appointed for communion, I attended their meeting, and was introduced to the preacher. He invited me into the pulpit, and after his sermon, asked me to conclude by prayer. Then, leaving me in the desk, he prepared the table, and invited all that had a good standing in any Christian denomination to come forward and partake. Accordingly I desired the privilege, and offered to show my letters. The elder replied, "We do not wish to examine them; we do not doubt that your standing is good in the *Free-Will Baptist* denomination. But we have not as yet recognized the Free-Will Baptists as a Christian denomination." I understood that a Unitarian preacher had been among them, falsely calling himself a Free-Will Baptist, and by this means had occasioned a division in the church. On this account they seemed to be afraid of the Free-Will Baptists. After the communion I obtained leave to speak, and made a few remarks on the inconsistency of professing to commune with all Christians, and then barring one, because they had not recognized a certain people as a denomination of Christians. When I had spoken two or three minutes, the brethren began to go out, and I ceased speaking. No one conducted me to his house, so I tarried a little while at the place of worship alone. But reflecting, that once, my Lord had "not where to lay his head," I was comforted; and leaving the town, I passed a few miles up the Mohawk river, and called on a family that did not profess religion: they entertained me freely and invited me to hold a meeting. I consented and enjoyed a good time.

On the evening of Jan. 22, I spoke to a crowded assembly in Fabius, and the Spirit of the Lord seemed to move on the people. A Free-Will Baptist

church had lately been gathered in the place, and they were enjoying a good season. Four converts, having been received as candidates, they requested me to baptize them. As I had an appointment the day following at Spafford, I attended a meeting the next morning at sunrise. A considerable number was present, and, unexpectedly, two others related their experience and desired to be baptized. One of these was a little girl; but her friends, though satisfied she had been converted, were unwilling she should be baptized, because she was but eight years of age. The snow was nearly three feet deep, and a tedious storm made it very unpleasant; however, we broke a path nearly a quarter of a mile, to a pond, where the ice had been cut for the occasion. After five were baptized, the little girl before named, turned to her father, and bursting into tears, said, "O, papa, do let me be baptized." He asked me if I thought it would be right; I replied, 'yes,' and he consented. Her tears dried up, a heavenly smile sat upon her countenance, and while she went forward in obedience to the command of Him who said, "Suffer little children to come unto me and forbid them not," her little heart seemed filled with joy.

I proceeded toward Spafford, and not having a change of apparel with me, I rode all day with my clothes frozen, but took no cold. Night overtook me when I was within three miles of my appointment, and the road was filled with drifts, so that I was obliged to crawl on the snow. With difficulty I got along thus for nearly a mile; and on reaching the place found a crowded assembly. As I was much fatigued, I thought I should not speak over half an hour; but the Lord enabled me to speak an hour and a half with considerable freedom. I next went to Canandaigua, and enjoyed some good seasons with the converts, who were much engaged.

In Feb. 1827, I held meetings in Ontario, Penfield, Perinton, Macedon, Canandaigua, Groveland, Clarkson, Parma, Sodus, Lyons, Junius, Benton, Milo, Barrington, Jerusalem, and Middlesex. In some of these places, I enjoyed the witness that my labour was not in vain in the Lord.

I spent a considerable part of March in Canandaigua, and the Lord favoured us with some refreshings from his presence. The number of converts increased to thirty or thirty-five. Several of these joined the Calvinistic Baptists. About this time I took a dismission from the church in Junius, and became a member of the church at Canandaigua. In the latter part of the month, I visited and preached in several other towns.

Sabbath, April 1, was a pleasant day. Again the beauties of spring began to appear, and the forest songsters to praise their Creator. Early in the morning, I visited a young woman that had been sick four years. Till within a few days she had had no hope in the Saviour to support her amid distress. But now she was resigned in expectation of certain death. I preached in Ontario from Isa. 27:13: "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish." I also spoke to a solemn assembly in Perinton. A young man spoke for the first time and professed that he had found the one thing needful. The next day, I attended a debate, that was appointed to be held between a Calvinistic Baptist and a Universalist; but the former being unwell, he desired me to take a part in the discussion. I complied, and enjoyed much peace of mind and freedom in speaking. Afterwards I understood that several were at this time convinced that such as die in their sins, shall "*be driven away in their wickedness.*"

I next went to Attica, a distance of seventy miles, and enjoyed an interesting meeting; thence to Pittsford, and tarried with a young man that had been a licensed preacher. But now he was fallen into a state of skepticism, and professed atheistical principles. I conversed with him; his mind appeared to be confused and gloomy, and from his conversation, I concluded that he had fallen into this state, by neglecting to watch and pray, and by trying to "find out God to perfection." On Saturday, I went to Canandaigua and attended the monthly meeting. Our souls were made happy. A young woman that had been

lately converted, related her experience for baptism, and was received by the church. A female speaker of the Reformed Methodists also requested baptism. On the Sabbath the assembly was large, and after baptizing the two candidates, I broke bread to the church. Some mourners retired from these scenes, heavy laden with their sins.

Monday, April 9, I left Canandaigua for Pennsylvania, having a line of appointments previously given out. In consequence of breaking my carriage, I did not reach the first till the congregation had dispersed. I met assemblies the three days following, at Flint creek in Middlesex, at Jerusalem, Milo, and Barrington. In the last meeting I had a dark and trying time. On Friday, I attended monthly meeting with the church in Jersey, and in the evening preached to an attentive assembly. These were seasons of refreshing. From Jersey, I went to Catlin, a distance of twelve miles, through the worst road by far that I had ever travelled with a carriage. On the Sabbath, I spoke two hours to an assembly with much freedom. Seven covenanted to seek the Lord, and some of them were soon after hopefully converted. In the evening I preached on 'West hill:' many attended, and the Lord met with us. Next morning, proceeding on my journey, I attended a meeting in Post town, passed through Painted Post, to Tioga river, in Pennsylvania, and held another meeting. Here the Lord gave me great liberty; blessed be his name. I also went to Delmar, held two meetings, and baptized one. After the baptism, several prayed, some cried for mercy, and two backsliders promised to return. I enjoyed a solemn meeting east of Wellsborough, and on Friday, April 20, went on my way toward Troy, Penn. I passed this day in much reflection and self-examination, and felt a great sense of my poverty, and a great desire for more of the mind that was in Christ Jesus. I had preached much to others, and feeling in a state to be profited by hearing the plain truth of God, I began preaching to myself, from Rom. 2:21. I never felt so much convicted under any sermon in my life, and for miles, while

travelling in the woods alone, I wept for my unworthiness. At length I fell on my face, and solemnly covenanted to dedicate myself more fully unto God. At a late hour I reached Troy, and spoke with much freedom to a waiting congregation. I had a pleasant interview with Elder Asa Dodge. Religion was his whole theme. On the day following we proceeded together to Smithfield, and arrived at the house of brother Newman, wet and cold, and were received very affectionately.

Sabbath, April 22, I preached in this town: some appeared affected, others inflexibly hard. Early next morning, the neighbourhood was alarmed by the burning of a house and barn. I understood that the father of the young men who owned the buildings, set fire to them, and thus destroyed one thousand or fifteen hundred dollars merely out of revenge. But alas! sin will cause greater destruction than this! On this day I rode thirty miles, and met an assembly in Owego. Elder Colby passed through this town seventeen years previous, and in his journal he writes of the place thus: "On leaving Tioga, I went down to Owego expecting to preach somewhere in the village that day; but they would not receive me. Of this village, I can speak nothing favourable as to their religion or piety. I was credibly informed that there was not one Christian in the place, although it was a considerable village." But it had now three good meeting-houses, and *many* Christians; and I understood that within the last ten days forty persons, had obtained a hope in Christ. Thus the wilderness becomes a fruitful field. During this week, I preached at Apalachian and Owego creeks, in Candor, Dryden, and Ithica. In all these places I enjoyed good freedom. In Ithica, nearly one hundred professed Christians were present. They appeared very plain and very humble. When I preached in this place a year previous, little attention was given to religion. Since that time, it was calculated that one thousand had been converted in the town. Five hundred had united with the Methodists, three hundred with the Presbyterians, and two hundred with other denominations. I was

told, that in this reformation, judges, doctors, lawyers, merchants, &c. fell on their knees in the broad aisles, amid popular congregations, and prayed to God for mercy.

Sunday, April 29, I attended a Baptist meeting between Cayuga and Seneca lakes, but no liberty was given for any to speak except the minister. Feeling the Spirit of the Lord upon me, I requested liberty; but none being granted, I began, after the people went out, to address them on the green; then, being desired to go into the meeting-house, we returned, and the Lord enabled me to speak with much freedom. Many in the assembly wept. After this, I went to Ovid, and finding an assembly just gathered, desired the privilege of speaking to the people, which was granted. The Spirit of the Lord attended the word to the hearts of many, and several came forward for prayer. In the early part of May, I attended two meetings in Camillus, two in Spafford, and a two-days meeting in Fabius. At the latter, Elders Aldrich, Craw, and Darling were present. The church appeared well engaged, and the opportunity was believed to be profitable. May 7, 1827, the ground was covered with snow. I made several visits, and the day following preached in Woodstock. The power of God was in the assembly, and fifteen or twenty manifested their desire to find Jesus. Next, I met an appointment in Eaton, and had a solemn interview with Elder J. Shaw and family. One of his daughters had just exchanged worlds rejoicing in the Lord. Her friends told me, she had often spoken of this meeting, and expected to attend it. But "man knoweth not his time." Elder S. accompanied me to Log-City, where I had an appointment: I understood the minister refused to publish it. Several, however, attended, and to some, I think it was not a useless time. Elder S. also accompanied me to Hamilton, where I had an appointment in the Baptist meeting-house. A considerable assembly attended. Finding myself in an elegant house, and having for my hearers several students from the seminary, and many of the popular class, I was at first somewhat embarrassed; but falling on

my knees, I cried to the Lord for assistance—he heard me, and so filled me with his spirit, that it appeared to me, the people were but “*as grasshoppers*” before God, and my fears of them were taken away. Some wept, and others shouted.

Friday and Saturday, May 11 and 12, I held four meetings in Brookfield and Plainfield, and on the Sabbath met an assembly in Winfield. In the latter place, I spoke pointedly on the necessity of Christians being separate from the world. A popular preacher of the Seventh Day Baptists addressed the assembly, and told them they had heard the truth. The next day, after going north to Bridgewater, I tarried a few hours, to witness the trial of several that had just been taken for passing counterfeit money. While I observed their joy and vanity at the genius displayed by their counsel, on whom they seemed to look as their only friend, I thought, alas! poor creatures, unless you repent, who will brighten your countenances in the judgment! who will plead your cause in that last great day of trial! Then you will be speechless—then you will receive an irrevocable sentence. And, alas! this will be the fate, not only of counterfeiters, but of all who live in sin. Continuing my course north, I held two meetings in Rome. One was a weeping time. A young woman came forward trembling, kneeled for prayer, and promised to seek the Lord.

In Taburg I attended a meeting, but enjoying no liberty, fell again into trials, and, immediately after meeting, retired to a river side at the foot of a hill—made a covenant with God—and “set up a stone” for a witness. It pleased the Lord to lift upon me the light of his countenance, and I went on my way rejoicing. I preached in Trenton; and on Sabbath, May 20, met an appointment at the meeting-house in Russia, and spoke from 1 Tim. 2:4: “Who will have all men to be saved,” &c. I endeavoured to answer the principal arguments usually brought against the doctrine of free salvation, and to enforce the obligation of repentance and faith. The Lord accompanied the word by his Spirit. Blessed be his name. After

I left the meeting, a collection of five dollars was brought to me. Being requested, I visited a young woman who was very sick, and much concerned for her soul. She said to me, "My great desire is to be prepared to meet God. If this might be, I should not wish to live another day." Thus it is, when they come to the gate of death, with almost all that live in sin; still they will not repent, while they are in health, and while they may. Sabbath afternoon, I spoke to a crowded assembly in Middleville. I returned to Russia, and preached again at the meeting-house with unusual freedom, and many testimonies were given in quick succession. One evening, after I had preached, about twenty young converts came to my lodging, and sung and prayed till midnight. A young man present, said, that he had trusted in the doctrine of decrees, but the Sabbath before, his refuge was swept away, and since that time he had been much concerned for his soul. After midnight, he began to cry for mercy. I was called up to pray for him, and before morning he professed to find peace.

Saturday, May 26, I attended the monthly meeting of the Free Communion Baptist church in Russia. One hundred professors witnessed for God. Elder Corps, a preacher of their connexion, though *ninety two* years of age, was present, and exhorted his brethren to faithfulness. About a year before this time, a great revival commenced under the labours of Susan Humes, and progressed, as I understood, till about three hundred professed to pass from death unto life. Most of the converts joined the Free Communion Baptists. The people were much attached to sister Humes, and viewed her as a chosen vessel. On the Sabbath I met with them again. During the following week I visited several towns at the south, and enjoyed happy seasons in preaching the Lord Jesus.

In June, after holding a meeting in Fabius and baptizing one, I returned to the western part of New-York, visited about twenty towns, and attended about thirty meetings with usual freedom. July 2, I met two assemblies in Benton and Milo, and baptized one in each town. Some reformation had lately been en-

joyed in both these places. On the 7th, I attended monthly meeeting in Canandaigua; on the 8th, preached to the people and baptized two, who were added to the church. I spent the remainder of July, preaching in Sodus, Lyons, Junius, in several towns east of Canandaigua, and in several churches within the limits of the Owego quarterly meeting. In these meetings several were awakened. 'O, may their awakening terminate in conversion.'

In August, I attended a session of the Benton quarterly meeting, in Catlin. The preaching was blessed to the joy of many. I also met assemblies in different towns till I came to Canandaigua. Here I preached a few times, then visited several churches of the Bethany quarterly meeting, and found them generally prospering.

Friday, Aug. 24, 1827, I attended the seventh session of the Holland Purchase yearly meeting, held at Bethany. Several important subjects were considered with much union. Among these was Free Masonry. It appeared that great dissatisfaction had arisen on this subject, and was rapidly increasing; and the testimony of masons, who were daily seceding, publicly declared the oaths, ceremonies, and principles of the order, to be such as must strike the feelings of every Christian with dread and horrour. Their testimony was confirmed by a thousand circumstances connected with the abduction of William Morgan, which had come, and were daily coming before the public. These things caused many of the brethren great pain, especially when they reflected that several in the connexion, who were much esteemed, were bound by oath to the institution. Those preachers and brethren present, that belonged to that society, retired by themselves, to ascertain how far they could concede to those who were tried on account of their connection with Masonry. They reported that they would have no connection with the institution, and would not attend their meetings, except in cases when "*they were summoned:*" that in this case they *could not agree* not to attend—their obligation was of such a nature, that in this thing, they

were *bound* in conscience to have their liberty. It was thought the brethren, generally, who were masons would conceede to this position, and it appeared to be satisfactory to the yearly meeting. On Saturday at an early hour worship commenced in a grove. The assembly was large, attentive, and solemn. On the Sabbath, three sermons and several exhortations were given. The blessing of the Lord rested upon us. In the evening, meetings were attended in different places, and some of them were interesting. In the Elders' Conference on Monday, we understood that the elders appointed to visit the church in Upper Canada, gathered another church in that province. My appointment to visit Canada was renewed, and brother F. W. Straight, who had lately received a letter of commendation from the church in Ontario, was appointed to accompany me.

On Tuesday evening, I attended an interesting meeting in Castile, and on coming out of the house I observed the northern lights to be more luminous than I had ever before seen them. They rose in bright columns nearly over our heads with majestic grandeur. I remembered reading that the northern lights were never seen till the year 1716. I felt very solemn, and reflected on the prophecy named in Acts 2:19, 20: "*And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:—before that great and notable day of the Lord come.*" About the time we arrived at our lodgings, a bright column arose in the east, and extended over our heads nearly to the western horizon. The edges were smooth as a ribbon, the colour was like fire, and its form was like the rainbow. There were no clouds, and the light of this column, with those in the north, illuminated the earth nearly or quite as much as the light of the moon in a clear night. I thought much of the last day, and queried, 'if my Lord should now come, am I prepared to meet him?' I felt great composure, and thought if Jesus should then descend, and the trumpet be blown, my heart would say, "*Amen. Even so, come, Lord Jesus.*" Shortly after this, I visited a family that did not be-

lieve in a day "of judgment to come;" but on this occasion, I was informed, they awoke, and seeing the light, thought *the judgment day had come*; and some of them walked their chamber and wept bitterly, wringing their hands for anguish. Yet when the light began to lessen, their tears dried up, and probably they said in their hearts, "*My Lord delayeth his coming.*" But to them, alas!

"That awful day will come,  
The appointed hour makes haste."

Leaving Castile, we held meetings in Leicester, Geneseo, Canandaigua, Ontario, Penfield, Perinton, Williamson, and Sodus, and enjoyed some profitable seasons. In the latter town, Zion mourned because of the walk of some who professed to be Christ's disciples; yet the Lord met with us. We next went to Junius, and, unexpectedly, I saw my elder brother who had just returned from Michigan. We attended two or three meetings in Junius, the Ontario quarterly meeting at Galen, and several meetings in Jerusalem, Middlesex, and Canandaigua.



## CHAPTER XVI.

*My first journey to London District in Upper Canada.*

SEPT. 26, 1827, we commenced our journey to Upper Canada, preaching by the way till we arrived at Royalton. A little company of saints had been gathered in this place by Elder Crapsey, and organized into a church. We attended their monthly meeting, and on the Sabbath, Oct. 7, preached with them; then the Lord's Supper and washing feet were attended to. Sabbath evening, we heard a Presbyterian preach an awakening discourse at Lockport; the next day, crossed the Niagara river at Lewiston, and proceeded to Lundy's Lane. It was very rainy, night came on, and with difficulty we could keep the road; so we called on strangers at a private house,

and were kindly received. Soon they recognized my countenance, having heard me preach in this vicinity five years previous. Continuing our journey, we passed through Hamilton and Aneaster, beautiful villages, situated near the head of lake Ontario, and through Brantford to Oxford. At Oxford, our carriage failed through the dishonesty of a smith that repaired it at Hamilton, and besides suffering a loss of six or seven dollars, our lives were greatly endangered. How often is the stranger imposed upon!—but God will bring all these things into judgment. In about two hours, we succeeded in getting repairs made that would answer for the present; and after proceeding a few miles, entered a seven mile wood. The road was rough and muddy; we got through about dark, and calling at a house, were told that it was two miles to an inn, and a very good road, except a quarter of a mile through a wood. We went on, passed over broken log bridges, and through deep mud. It soon became so dark that we could not discern our hand before us. And when confident that we had gone a mile, and nothing yet appearing, but a thick forest, we feared that we had missed our way, and might have to take our lodging in the retreat of the wild beasts. If disposed to return, the way seemed impossible; so, proceeding about half a mile further, we saw the light of a dwelling which we found to be an inn, and were glad. They freely gave us entertainment. And the next day, Saturday, Oct. 13, we passed through Westminster, crossed the river Thames to London, and proceeded ten miles in a rough, miry road to the north part of the town. Here was the residence of brother Thomas Huckins. On our arrival, he and nearly all the neighbourhood were assembled in monthly meeting. A little boy piloted me through the wood to the meeting about the time the people were beginning to disperse. They were expecting us, and as soon as they saw me, they returned, and I heard a shout of joy, and the voice of thanksgiving. This touched my heart—I thought, ‘how many are weary of hearing the word; but with what gladness do these brethren receive a servant of

the Lord!' When I entered, the house was full of people, nearly all of whom shook hands with me, and several wept. After praying with them, I returned with brother Huckins. He was the only preacher of the connexion then residing in Upper Canada, and they had not been visited by one of our preachers for nearly a year. A reformation had commenced among them; three had been converted, and three or four were seeking the Lord. In the evening many came to our lodging, and though we were much fatigued, they would not be satisfied, nor separate, till they had heard an exhortation.

Sabbath, Oct. 14, I preached with them, and enjoyed a good degree of the Spirit. The dear brethren brought in their "tithes and offerings," and some were awakened to seek the Saviour. We enjoyed a good meeting in the evening, and a few mourners came forward for prayer. I preached the next day at one o'clock, P. M. The power of the Lord was present, and two or three spoke for the first time. On the day following, I held a meeting with brother Huckins at a dwelling-house in another neighbourhood. The man of the house and his wife were members of the Methodist church: they told us, that from a late examination of the scriptures, they were convinced that their infant baptism was not authorized by God, and that now they believed it their duty to be baptized. On the same day I returned to brother Huckins's, spoke to a considerable assembly, and seven covenanted to flee from the wrath to come. Wednesday evening, brother Straight preached, and the day after, I held another meeting. On Friday, I was called to visit a family just bereaved of an only son, three years of age. He was suddenly killed by a pole, which rolled from a log fence. The parents and others wept exceedingly, and while I addressed them, they seemed scarcely able to restrain their cries. The father said, he considered it a loud call to him to be also ready, and that he was resolved to obey it. I attended the funeral: it was truly a time of weeping and mourning. When the attendants began to put the child into the coffin, the mother for a long

time could not be persuaded to commit her son to the "narrow house." She cried, "O! my son, you were pleasant." This scene made every spectator feel and sympathize.

On Saturday and Sabbath, we held meetings at the house of brother Huckins. Six related their experience, were baptized, and added to the church. All the exercises were blessed by the presence of the Lord. Sabbath evening, many spoke of the dealings of God with them, and several of the mourners said they were resolved to seek the Lord till death, whether they found peace or not.

Monday, Oct. 22, I left brother Straight in London, and preached in Westminster: two came forward for prayer. The next day, I held a meeting four miles south of the Thames, and in the evening preached in Southwold. The latter meeting was very solemn. One cried for mercy, and another promised to kneel and pray for a season. On Wednesday I met an assembly near Dunwich, the town where the other church was situated that we had come to visit. Several of the brethren were at the meeting, and received me very affectionately. After speaking more than an hour, on less than half the propositions of my text, and finding that my strength failed, I appointed a meeting for the next day to finish my sermon. The Lord gave me great liberty, and many wept. In the evening I attended another meeting, but had rather a dull time. On Friday I preached on Back street, from Ezekiel 33:11: "Turn ye, turn ye, from your evil ways; for why will ye die?" I think that I never enjoyed greater liberty than on this occasion. My mouth was filled with arguments, showing the sinner his evil ways, and urging unanswerable reasons why he should turn and live. The solemn weight of eternal things seemed to rest on the assembly, and I think several were almost, if not altogether, persuaded to be Christians. Next morning, several came to the house where I tarried, and we enjoyed a melting, happy season in prayer. Four entered into an engagement to seek the Lord. In the afternoon, I attended a monthly meeting of the Calvinistic Baptist

church. A free, heavenly spirit reigned, and our hearts were comforted together. In the evening, the Free-Will Baptist church assembled for covenant meeting. It consisted of twenty members, of whom thirteen were present, and confessed their covenant with God and his people; and though they also had been destitute of preaching nearly a year, they were well united. Several of the Calvinistic Baptists and their minister were present, and spoke in the Spirit. Such unity prevailed in the meeting, that though many of different denominations took an active part, a stranger could discover no difference in their testimony.

Sabbath, Oct. 28, I spoke two hours and twenty minutes in Dunwich with unusual freedom, and in the evening preached again to a crowded and solemn audience. Several manifested a desire to become reconciled to God. The next day I held two meetings: the latter was in the east part of Southwold, and a most solemn and powerful time. Nearly the whole assembly came forward for prayer. On the day following, I faced a tedious storm ten or twelve miles to an appointment in Westminster. Only one person attended; I prayed with him, then went to the river Thames and attended a meeting, but had a dark, trying time. Still I believed that trials would work for my good.

On Wednesday, I returned to London and preached in the evening. Nearly the whole assembly confessed Christ, one of whom found comfort during my absence. The next day I attended a meeting with brother S. at the house of Mr. Shoff. He spoke as a penitent mourner, and several others said they were resolved to attend immediately to the duty they owed their Maker. Friday, I preached to a few in the east part of the town, all of whom arose for prayer. I held a meeting the day following in the vicinity of the revival, and one, on relating her experience, was received for baptism.

Sunday, Nov. 4, 1827. This day concludes twenty-two years of my life. I have endeavoured to return humble thanks to my heavenly Father for past

mercies, and firmly to resolve that my dedication to Him shall be entire, that I will strive for victory over all sin. All the particulars of this resolution I have written this day; and promised, before the Lord, to read them daily for at least one month. At ten o'clock I preached at the house of brother Huckins. Three related their experience, and with the one before received, were baptized. In the afternoon we came to the table of the Lord, and sat together in a heavenly place in Christ. The day following, we held another meeting, and nearly all spoke of the goodness of the Lord. On Tuesday, I preached two or three miles east of the revival, to about forty, who covenanted to seek and serve God; but some, I feared, did not realize their obligation, others appeared to be truly penitent. Wednesday, Nov. 7, I preached a farewell discourse from 2 Cor. 13:11: "*Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.*" This was a barren meeting to me, though nearly all the assembly witnessed for God, and some for the first time. After the exercises closed, three professed to have found Christ, and two of them requested to be baptized before I went away. As I had made appointments at Dunwich, not expecting to return to London, I had not now time to baptize; so I concluded to meet my engagements, and then return.

Thursday, I preached in Westminster, from Acts 17:18: "*What will this babbler say?*" I spoke first of God; secondly, of revelation,—then of the creation of man in innocence—his fall by transgression—his redemption by Christ—regeneration and the new kingdom, or church of Christ—the rules and ordinances of his church—perseverance—and of eternal judgment. On the second proposition, I endeavoured to prove that God has revealed to his church a perfect law, fully sufficient for his church in all things pertaining to the kingdom of God. On the seventh proposition, I noticed *baptism*, and recited several passages from the learned, and several from the scriptures, to show that it should be administered by im-

mission. After concluding my remarks, Mr. H., a preacher of considerable talent, spoke three quarters of an hour in opposition to the doctrine that I advanced on the second and seventh propositions. I replied, that I had not come for debating. About the time the assembly was dismissed, one praised the Lord aloud, who was soon after baptized. On Friday, I went to Southwold with brother Straight, and attended two meetings; and on the day following enjoyed a comforting season in monthly meeting at Dunwich. On the Sabbath, our assembly was said to be larger than had ever before been in this township. It pleased the Saviour to favour me with unusual liberty, and I believe the Holy Spirit searched the congregation. In the afternoon, Jesus made himself known to us "in breaking of bread." After this I held three meetings, and thought the seasons were profitable. I preached in the east part of Southwold again, and rejoiced to find that the solemn concern manifested in my second meeting had not abated.

Friday, I returned to London, held a meeting in the evening, and one the next day. Six related their experience, and were received for baptism. In the evening, for the first time, I heard brother Straight preach a sermon with much satisfaction. Sabbath, Nov. 18, the assembly was large for this town, and many were happy. After sermon, several testimonies were given; and the six candidates were baptized, rejoicing in the Lord. One of them, a man in his seventieth year, had been confined by sickness for a year past, and was brought to the meeting on a sled. He went into the water as though he enjoyed the strength of youth, and came out happy. This was a remarkable hour. Heaven smiled, and glory seemed to shine on the candidates, on the congregation, on the water, and, indeed, on all things around. As the people returned from the water, the saints sung with such melody, that it seemed almost as though the New Jerusalem had come down out of heaven. In the evening brother Huckins preached, saints rejoiced much, and sinners wept bitterly. How strik-

ing the contrast! The more of the Spirit of the Lord there is present, the more saints will rejoice, and the more sinners will mourn. In this meeting, five solemnly promised to seek the Lord till they should find remission of sins. I tarried a week longer in London, and held meetings nearly every day which were attended with much interest, particularly on the Sabbath. The Spirit of the Lord was manifested in a powerful manner, and the word seemed to cut to the heart of every sinner present. I baptized the wife of the man aged seventy, that was baptized the Sabbath previous. She was sixty-eight years of age, and within four or five days had experienced a change of heart.

Monday, Nov. 26, I preached again and bid the people farewell. It was a very solemn season. One backslider humbly entreated the forgiveness of his brethren whom he had grieved. Next morning, a little after the dawn of day, the brethren began to assemble at the house where I tarried, notwithstanding I had bid them farewell, and continued to come till nine o'clock, when nearly the whole church and several others were present. Some wept all the morning. As I was about to say to them, in the language of the apostle, "What mean ye to weep and to break my heart?" brother Huckins said, "Brother David, you are now going away—here are souls near the kingdom of God, that probably will soon be converted and wish to be baptized.—Who shall baptize them?" When I considered their state, how they were as without a shepherd, I could but weep with them, and an earnest cry arose in my heart that the Lord would send more faithful labourers into the harvest. After uniting in prayer, they sung a hymn suited to the occasion, and our parting was very affecting and solemn. When I was out of hearing, I gave vent to my feelings in an adjacent wood, and wept aloud. Here I prayed for the dear brethren in Canada, and thought I received the witness of the Spirit, that God would enlarge their borders, till the "spreading vine of low stature" should extend over the province. I had spent more than six weeks

in these parts, baptized seventeen in London, and the church had increased to forty-four. The church in London is situated thirty miles north of lake Eric, and about one hundred and fifty miles west of Niagara river. They had no administrator, still they lived in great union, walking in the order and discipline of the gospel. Several of their women were much devoted to the Lord, and having excellent gifts in public testimony, like faithful Anna, they ceased not to speak the word of the Lord "to all them that looked for redemption in" London.

Brother Straight and some others joining me, accompanied me on my way to the river Thames, where I parted with brother S., he having concluded to spend the winter in Canada. I proceeded to Oxford, and after considerable entreaty, I consented to preach, and went to the house of Elder James Harris, a Free Communion Baptist, where I met a kind reception. In the evening I held a meeting at his house, and to the praise of God we had a precious season. Several were awakened, and came forward for prayer. Some of these never rested till they obtained a hope in God. I had designed leaving in the morning, but being earnestly persuaded, I tarried the day and held two meetings, which were interesting. I felt thankful for these refreshing interviews. Elder H. accompanied me eleven miles to deacon B.'s, where we attended a meeting. Here we parted, and proceeding to Blenheim, I tarried over the Sabbath and preached thrice. Continuing my journey, I passed through Ancaster, and on Tuesday evening preached at Salt Fleet. The Spirit of the Lord searched the assembly, sinners wept, and saints shouted for joy. After meeting, several came to my lodging, and with tears entreated me to labour with them a few days. But thinking duty called me, I proceeded on my way, and on Dec. 6, left the province. I had spent more than two months in Canada, and travelled five hundred miles. The people generally were kind and liberal. Though among strangers, and often lodging at public houses, my expenses, besides some repairs, had not amounted to fifty cents.

Sunday, Dec. 9, I attended three meetings in Royton. At the last, four manifested that they were inquiring the way to Zion. Continuing my journey eastward, I held a few meetings in different towns, and found the work of reformation had commenced in some of the churches of the Bethany quarterly meeting, particularly in Byron. I attended a session of the Ontario quarterly meeting in Sodus, on the 15th and 16th of the month. We had a melting season, and joy beamed on the countenance of Zion. Sodus has often been blessed with such seasons; and would to God that her Christians, and all others that have tasted that the Lord is good and gracious, would remember his kindness, and follow him with all the heart. On my return to Canandaigua, I was affectionately received, and held two meetings.

Here, I heard heavy tidings—the death of Elder *Abel Thornton*. But a little while before, I had heard of the death of *Susan Humes*. The latter died on the 12th of May, 1827, and the former on the 14th of Oct. They were both worn out in the morning of life by their unwearied labours for Zion. These tidings affected me greatly, and I said, “O Lord, why am *I* spared, while *they* are called from the service of the church?”



## CHAPTER XVII.

*Particulars of my travels and labours from Dec. 1827, to May, 1828.*

HAVING been appointed by the Ontario quarterly meeting, I visited a revival in the north part of Scriba, a town situated on the south shore of lake Ontario, about eighty miles from Canandaigua. A small church had been gathered by Elder Craw, in the south part of the town, about seven years previous. At this time, they had but nine members. I understood the revival commenced three months before, under the labours of an unordained preacher, and that at

that time there was but one praying man in the neighbourhood. Twelve or fifteen had now obtained a hope, several wanderers had returned to their first love, and Christians in adjacent neighbourhoods were revived. Sabbath breakers and the openly immoral had reformed, and now attended at the house of God. Sabbath, Dec. 30, although a party spirit had occasioned some injury to the reformation, we had a solemn, profitable meeting. The next day we held a meeting, and closed the labours of the year in the service of God. Party spirit began to vanish, and the blessed spirit of reformation began to revive. At the close, I baptized two converts, who had been anxiously waiting for the privilege, and serious impressions were made on many hearts. These two converts, I believe, have ever remained engaged Christians.

On Jan. 1, 1828, the salutation of friend to friend, "I wish you a happy new-year," was quite frequent. But to some in Scriba this was emphatically a new-year. *Old things had passed away, and all things had become new;* and they could say this was the only happy new-year's day they had ever seen. At ten o'clock, A. M. several of the brethren and converts, with myself, met with the Methodists in an adjacent town, and were affectionately welcomed. I preached a discourse, and many spoke of the joy they had found in the Saviour, and covenanted to dedicate themselves to Him with new engagedness. In the evening we had a profitable meeting in Scriba. Several solemnly covenanted to spend the year in the service of the Lord. I was told by several persons, that while they were returning from worship, they heard the voice of singing in the air. The sky was clear, and they said the singing appeared to be very high, and the most melodious of any music they had ever heard, and continued directly over their heads while they travelled about a quarter of a mile. A non-professor that heard it, was alarmed, believing it was the voice of angels, and began to repent of his sins. From this time the work revived anew. Many forsook their sins and called on the name of the Lord. He heard

the cries of the penitent, and sent salvation to the broken-hearted. Then did Zion rejoice with "joy and gladness, and sorrow and sighing" fled away.

I continued labouring in Scriba for one month, and rejoiced to see the work of the Lord spread so gloriously. Sabbath, Jan. 6, 1828, after preaching, I baptized seven; and the next day gave the right-hand of fellowship to a small band of brethren, as a branch of the church in the south part of the town. They were organized the same as a church, and did their own business in the same manner: shortly afterwards they became distinct, and were called the second Free-Will Baptist church in Scriba. Before the month closed, I baptized eleven more. These, with two or three others, were added to the church, and all appeared well united and happy.

Sabbath, Jan. 20, I preached three lengthy sermons, and retired much exhausted. For three weeks I had spoken upon an average between three and four hours in a day. A little past midnight, I was taken ill, and raised fresh blood very fast, till my strength failed. A death-like feeling seized me, and I expected to depart this life immediately. I reviewed the doctrine I had preached, and the manner in which I had spent my time—I found nothing to regret, except that I had not been more humble, spiritual, and faithful in my calling. I thought of my friends—I was willing to leave them, believing that we should meet in a better world. I examined my evidences of acceptance with God—through grace they were bright as the sun, and this was one of the happiest hours I had ever seen. There seemed but one step between me and heaven. And now with feelings that I had never before conceived, I contemplated meeting the prophets, the apostles, the army of the redeemed, and my blessed Saviour in glory. But when, in my feelings I had bid my friends, and the world farewell—and my soul was ravished by the anticipation of an immediate admission into the kingdom of heaven, my thoughts turned to a world of sinners, exposed to hell.—They, and they only, seemed to invite my stay in the world. Something whisper-

ed: "*Wilt thou still go and warn them?*" Pity moved my soul—I wept for them and said: 'Yes, Lord, I will go and warn them as long as it shall be thy will, if it be even forty years.' At this moment, it seemed as though the attendant angel was commanded to recall the warrant of death. Immediately I began to amend, and in a few days my strength was restored.

About the 30th of Jan. I preached my farewell discourse in Seriba, and to many it was a solemn time. Fifteen or twenty had been hopefully converted during the month, and a considerable number were still under conviction. After visiting and preaching in different towns, I returned to Canandaigua, spent a few days, and enjoyed some good meetings. Wednesday, Feb. 20, I left Canandaigua to visit the Owego and Gibson quarterly meetings; and on the way to Middlesex, my mind was impressed with the necessity of salvation from all sin. The commandment of the Lord Jesus, Matt. 5:48, "*Be ye therefore perfect, even as your Father which is in heaven is perfect,*" came with power into my soul. And remembering the declaration of the apostle, 1 John 5:3, "*His commandments are not grievous,*" my unbelief fled away, and faith said, 'God's ways are equal, and his requirements just.' "*Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.*" Matt. 5:19. Then the following queries arose: 'if he shall be least, who practices and teaches contrary to the *least* of Christ's commandments, what will be the fate of him who not only violates, but teaches contrary to the *greatest* commandment? And what commandment is greater than this, to be perfect even as our Father in heaven is perfect? How then dare I, a vessel of the Lord's sanctuary, that ought to be holy in body and in spirit, live in sin? —and, like Satān, bring scripture to justify my iniquity, or screen my guilty conscience? When I preach to sinners that they should "*repent,*" do they not quote the words of Christ to justify themselves, "*Without me ye can do nothing?*" And were I to preach to Christians that they should be "*perfect,*"

would they not say, “There is not a just man upon earth, that doeth good, and sinneth not?”’ After reflecting on the above queries, the conviction settled into my soul, as if from Heaven, that these scriptures are as unjustly misapplied, as that quoted by the tempter, Matt. 4:6: “Cast thyself down: for it is written, He shall give his angels charge concerning thee,” &c. Now it is certain that Satan did act himself in reciting this text: he seemed to have *holy scripture directly to the point* that he wished to gain. So, alas! it is a fact, and my blood chills at the reflection, that *sinners*, and even *saints* often quote scripture as Satan did, and make an application equally erroneous, to justify their living in sin. ‘And thou, my soul, be humbled exceedingly before God; for alas! THOU ALSO, since Heaven forgave thee all, hast recited and applied scripture to justify thyself; as though those who are redeemed from sin could not help living in sin! Hast thou found that the death of Christ was not sufficient to enable his children to become like *Nathaniel*, “*an Israelite indeed, in whom is no guile?*” O be thou abased exceedingly, for thou hast applied the word of God like unto Satan, to content thyself without entire victory over sin. How vain was thy thought, that *death*, the *offspring of sin*, should in any way *sare* thee, or *fit* thee for heaven. If the blood of Jesus have not the cleansing power to perfect thee for glory, how shall *death* fit thee for the better world?’ From these reflections, I sunk into nothing before God, and turning aside into a wood, I fell on my face, and called on the Lord; and, blessed be his name, I felt resolved in his strength to strive to live *without sin*, and “follow the Lamb whithersoever he goeth.”

A goodly number assembled at my appointment in Middlesex. I spoke from Col. 2:6: “*As ye have therefore received Christ Jesus the Lord, so walk ye in Him.*” I endeavoured to urge the necessity of Christian perfection, and, to the praise of God, we had a good time. On Thursday, I attended a Methodist appointment of a German minister in Jerusalem. He invited me to preach. I accepted the invitation, and

enjoyed liberty; after which he gave an animating exhortation. Next day, I tarried in Jerusalem, was unwell and cast down under a sense of my unworthiness. On Saturday, an appointment on a council called me to Benton. In the evening, the council adjourned while I gave a discourse, and then sat till three in the morning. Sabbath, I spoke to an attentive assembly in Benton, from Acts 9:29: "And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him." In the illustration of the text, I noticed, first, the great controversy between the wicked and righteous, error and truth, darkness and light, the enemy of all righteousness and "the Judge of all the earth;" secondly, the character of the disputants; thirdly, the position and arguments of those engaged in the controversy—the resort of the wicked to persecution in support of their cause, when repulsed by sound argument—and the final victory of the Son of God. In the evening I preached again in the same place, and some witnessed for the Lord.

Proceeding on my way, I crossed Seneca lake, went to Dryden and held a meeting. Thursday, I stopped at a Methodist prayer meeting, and the brethren would have me preach. Soon, some wept aloud, others shouted, and two lost their strength. Eight mourners came forward for prayer, and four of them covenanted to kneel and pray thrice a day, like the good prophet Daniel, for three weeks. I passed through Owego to Appalachian creek, and Sabbath, March 2d, held two or three meetings. Several appeared to be serious, and seven or eight came forward for prayer. Monday, I continued my journey to Montrose, the next day to Gibson, Penn. and preached in the evening, but had a trying time. I tarried two days and attended two meetings. These were soul reviving seasons. In one, several exhortations were given; and my heart was comforted by meeting Elder Asa Dedge. Leaving Gibson, I attended meetings in Lawrenceville, Nanticoke, and Union. In the latter place I baptized one. On Monday evening, March 10, I had an appointment in

Owego. Night came on, and losing my road, I wandered some time in the dark; but at length I arrived at the meeting, and enjoyed much freedom in speaking. My next meeting was on Owego creek; only ten persons attended, but we found that the presence of the Lord is not confined to a multitude. Wednesday, I went to Candor, in which town I had an appointment in the evening; but it being very unpleasant, and the travelling bad, some advised me not to go to the appointment, thinking that none would attend. So I consented; but soon feeling uneasy, I went two miles to the meeting, and found a considerable assembly, and we enjoyed a precious season.

On Thursday, I met a crowded assembly in the place, where, two weeks before, eight came forward for prayer. One of the number was now happy. The Lord enabled me to speak with power. Near the close, I told the assembly, the Lord had expressly commanded them to choose without delay whom they would serve—yea, that they should choose to serve the Lord. (See Dout. 30:19; Josh. 24:15; Acts 3:19; 17:30; Heb. 3:7, 8; Matt. 4:17; 6:33.) And further, as Moses caused a division among the people, Ex. 32:26, that it might be known who was on the Lord's side, so I requested the people to make their choice, “and show their deeds,” reminding them that “nothing is secret that shall not be made manifest.” Luke 8:17. I further said to them, if they secretly chose to put off repentance, it would be in reality to choose Satan for their Master, and would thus be recorded in the book of remembrance; and that if they chose to serve the Lord secretly, *that secrecy is forbidden*, Matt. 5:15, 16, and would be marked as disobedience by the displeasure of the Almighty. About the whole assembly arose to manifest that they would seek and serve God. I reminded them that their covenant was registered in heaven, and that “God shall bring every work into judgment:” we then joined in prayer. “But some man will say,” ‘they may break their covenant; and in that case, it will be worse than it would have been if they had not covenanted.’ The first is true; but the latter may

be doubted; for had they not chosen the Lord, they must have chosen sin. And which is the good choice? To refuse to do right, for fear that we shall do wrong, is to give up ourselves altogether to work iniquity. Our obligation to God is infinite, therefore our promise cannot increase our duty. The use of a vow is, to make ourselves sensible of our obligation. Hence I conclude, first, that it is good to vow unto the Lord; and secondly, to pay that which we have vowed. Amen.

On Friday I spoke in Dryden to a few, principally non-professors. The Spirit of the Lord was present, but I feared the greater part knew not "the time of their visitation." Alas! what multitudes are heedless of their precious day till it closes in eternal night! O my God, have mercy on them before their sun shall set. Sabbath, March 16, I went to an appointment of Elder A. Daniels, in Virgil, and, being invited, preached to the people. As I was about leaving the place, a brother gave me a dollar. I was told that a little before, a minister, who was a poor man, after preaching a sermon, seated himself shivering with the cold, and this brother took off a new great coat and put it around him. When the preacher returned it, he told him he had given it to him, and he himself would wear his old one another year. "The liberal deviseth liberal things; and by liberal things shall he stand." An unconverted young man also gave me half a dollar. In the evening, I preached in Dryden, near Elder Daniels' residence. There seemed to be but little faith among the people, yet I endeavoured to clear my garments of their blood, and felt peace of mind. I had a pleasant interview with Elder Daniels, who gave me a relation of some trials he had passed through. Formerly he had been an itinerant Methodist preacher. He said that he became convinced of the scriptural baptism, and of the sufficiency of the scripture law, to govern the church; yet, being greatly attached to his brethren, it seemed like drawing on the cords of life to withdraw his membership. But believing it his duty so to do, he joined the Free-Will Baptists, still cher-

ishing his Christian affection for his Methodist brethren. "But alas!" said he, "I was followed by aspersions and opposition, that I had not expected, and from some, that I had not thought would be even chilled in their affection towards me, for the conscientious discharge of my duty to God. These unexpected trials almost broke my heart, and made me weep much; but my trust was in the Lord, and he enabled me to rejoice even in all my sorrows."

For five days following, I attended two meetings in Spafford, two in Fabius, and one in Camillus. Some of these were very solemn seasons. In the latter, brother G. Webb, a youth of nineteen from R. I., gave an exhortation. He had lately commenced labouring in the vineyard, and concluded to accompany me for a time. On Saturday, March 22, we attended the monthly meeting of the church in Conquest, and the Lord gave us some refreshing. In the evening, we had a lengthy and profitable meeting. On the Sabbath the assembly was large, and the seasons interesting. The church commemorated the sufferings of Christ, washed each other's feet, then 'sung a hymn and went out.' Sabbath evening, we attended a meeting in Cato. Nearly all the assembly manifested by standing up, that they would choose the Lord for their God. I feared, however, that some had not become sufficiently humbled to persevere in their duty; others were deeply affected, and I hoped they would bring forth fruit unto eternal life. After holding another meeting, we went to Junius.

I was never more gladly received than at this time. My friends had heard and believed that I was dead; and now when they beheld my face, they seemed to view me as one that had arisen from the grave. In the evening, and on the day following, we held meetings in Junius: brother Webb gave one discourse. On Thursday I had a very distressing cough, yet I rode ten miles to Waterloo, and spoke to a few. Here I met a younger brother. He was greatly surprised on seeing me, and wept profusely. After the meeting, he took me aside and told me he was resolved to seek the Lord, and the next day covenant-

ed with me to perform his resolution. After this, brother W. and myself held a meeting in the west part of Junius, and then went to Canandaigua. My friends in this place had also heard that I was dead, and had withdrawn my appointments. I met with brother Straight, who was recently from Upper Canada. He informed me that a large number in Southwold and Dunwich, that came forward for prayer during my stay in those places, had been converted, and were now waiting an opportunity for baptism; and that he had come with a request for me to visit them immediately. These tidings were "as cold waters to a thirsty soul," but having engagements for several weeks, I could not go directly; so I sent appointments into the province for the ensuing May.

We spent the Sabbath at Canandaigua; and on Monday I accompanied brother Straight to Mendon, where we were invited to take a part in the services at a funeral assembly. Afterwards we attended meetings in Perinton and Ontario; then went to Sodus, and attended the Ontario quarterly meeting on the 5th and 6th of April, 1828. The latter was a time of refreshing from the presence of the Lord. On Monday I parted with brother Webb, returned to Penfield and held a meeting; then went to Parma, and met again with brother Straight, who had been set apart to the work of the ministry, and was now returning to Canada.

Sabbath, April 13, I preached twice in Byron. In the first meeting, several mourners manifested their resolution to choose the Lord for their portion. God had lately visited his people in Byron: Christians were engaged, and several had been converted. The brethren entreated me to tarry, but duty would not permit. Next day I went to Batavia, but indisposition prevented me from holding a meeting. A severe cough, that had sometime affected me, still continued violent, and had much reduced my strength. Thus, infirmity attends me in this world; but, glory to God, for the grace that assures the soul of immortality. Tuesday and Wednesday, I attended meetings in Alexander, Attica, and on the town line of Alexander

and Bethany. In the latter place was a glorious revival, and nearly the whole assembly manifested a resolution to serve the Lord. I preached at Canandaigua on the Sabbath, and attended a conference meeting. The state of religion was rather low, yet several wept for Zion.

In the latter part of April, after holding meetings in several towns, I made another visit to Scriba. The converts remained steadfast and generally well engaged. Several that covenanted to seek the Lord when I left the place, had been brought into liberty. I was considerably affected by the sudden death of a young man, that in my former visit, often attended my meetings, and was sometimes seriously exercised. Yet he delayed seeking the Lord. I was informed that the day for his marriage had been appointed; but three or four days before the time, while in company with the friend of his choice, and apparently in health, he suddenly put his hand to his head, and cried out bitterly. Immediately he became deranged, and died in a little time. The wedding festivities were changed to the solemnities of a funeral. Thus are the hopes of this world blasted, and thus the gay and thoughtless forget God—refuse to be wise, and are unprepared for eternity. In little more than a week, I held about ten meetings in Scriba and the adjacent towns. Some of them were quite solemn and refreshing.

On Saturday, May 3, a two-days meeting commenced at a barn in Scriba. Three elders had been appointed to attend with me, but failed, probably on account of sickness. I spoke from 1 Thess. 5:19, and enjoyed great freedom. Many exhortations were given in quick succession. Nine dissenters from the Calvinistic Baptist church in New-Haven, requested by letter, that they might be constituted a church in fellowship with our connexion. As I could not, some other preachers shortly after attended to their request. The Sabbath was pleasant. I addressed six or seven hundred an hour and three quarters, from Ezekiel 36:25: "*Then will I sprinkle clean water upon you,*" &c. After this, three related their experience,

and were baptized. Among these was a widow, whose husband, a captain of a vessel on lake Erie, was lost about a year before with his crew and passengers, amounting to the number of sixteen persons. During the revival the winter previous, she was constant in her attendance of my meetings, and at length came forward with the mourners. Like Lydia, her heart was opened, and she opened her house for meetings. It had pleased the Lord to comfort her soul with his salvation, and this was a day of gladness. After baptism, we collected on a pleasant green, near the bank of the stream, partook of the Lord's supper, and washed each other's feet, rejoicing greatly in the Lord. The heavens seemed to "drop down new wine," and the songs of the converts rung with such holy rapture, that I exclaimed in my heart,

This place is like elysian fields  
That lie o'er Jordan's flood.

In the evening, I spoke to a considerable assembly in the south part of Scriba. The Lord gave me freedom, and filled my heart with gratitude for the good shown me this day. After this I attended two meetings in Cato, one on a funeral occasion, and held meetings in several towns on the way to Canandaigua.

Friday, May 10, a session of the Benton quarterly meeting opened in this place. The brethren seemed to come "like clouds full of rain," and many wept at seeing each other. The meetings of worship were interesting. On the Sabbath, four sermons were given, and several animating exhortations. It fell to my lot to baptize one that was received the day previous. During the meeting, Elder Josiah Fowler, from Conesus, made as humble and affecting a confession as I ever heard. He had been a Free Mason, and had taken several of the higher degrees. Once he was humble, and God blessed his labours. He spoke of his enjoyment till the time he took on him masonic obligations, which was more than six years before. Alluding to that occurrence, and his attention afterwards to Free Masonry, he exclaimed, "O

my brethren, I have been into Babylon!"—His feelings were overcome, and for sometime he wept aloud. Then he said, "O my God! forgive me—O my brethren, will you forgive me?—O sinners, can you forgive me, for laying this stumbling block in your way?" He said, that for five years, he never knew of the conversion of one soul through his instrumentality; and at length the Lord took him in hand, while he was in his field, and he thought he should die under the power of God. He was humbled under the mighty hand of the Lord, saw his wandering, and promised to renounce his allegiance to that institution. He said, he believed the Lord had forgiven him all, and that now he enjoyed peace like a river. Those who were acquainted with Elder Fowler knew him to be, naturally, a man of a proud spirit, and his unexpected confession greatly affected the assembly.

As the church in Canandaigua was small, it had been feared that the people from a distance would not all be accommodated; but the Lord opened the hearts of many, even of non-professers, to entertain strangers; so that several that had made preparations, were unable to get any company. I have often known quarterly meetings to be held where similar fears were entertained; but in every instance more have been disappointed for want of company, than for want of accommodation.



## CHAPTER XVIII.

*My second journey to London District, Upper Canada.*

MONDAY, May 12, 1828, I left Canandaigua for Upper Canada, and in four days preached in Greece and Parma, thrice in Clarkson, and once in Royalton. On Saturday, Elder Crapsey accompanied me to the ridge road, ten miles east of Lewiston, where we held a meeting. Sabbath, May 18, we attended two meetings six miles east of the village, and were affectionately received by brother T—, who related the fol-

lowing particulars of his conversion. He said, that being a royal arch mason, he became acquainted with some facts connected with the abduction and murder of William Morgan, who was carried by his door, and confined in the Magazine at Niagara, till the installation of the royal arch chapter in this town. He was called to Canandaigua as a witness, and resolved, agreeably to his masonic obligation, to swear "*he knew nothing of the affair.*" He said he felt conscientious, and doubted not that he was doing right, till, unexpectedly, the trial was adjourned, and he was dismissed. Then he hastened to be alone; the thought of his narrow escape rushed on his mind like a flood. He said that in a moment it appeared to him, had it not been for the mercy of God in thus saving him, that his ruin would have been effected for time and for eternity. Then he added, "I fell on my knees for the first time, and returned thanks to Almighty God, and promised to renounce my allegiance to Free Masonry, to the world, and to sin, and seek the salvation of my soul." He returned home, confessed his resolutions to his wife, and published his renunciation of Masonry. This awakened his companion, and they sought the Lord till he spoke peace to their souls. Several of their neighbours became concerned, a revival followed, and was still progressing. This man and his wife appeared to be humble converts, and much engaged in the service of the Lord.

Monday, I crossed the Niagara, proceeded to St. Catharines, and seeing many people in the centre of the village, I felt impressed to speak to them of the things of eternity. I shrunk at the cross, and passed through the village; then, feeling condemned, I returned and met a stranger, that afterwards I understood to be Dr. C—, a merchant of that place. I asked him if I might preach in the street. He replied "Yes," and went immediately himself, and sent some others to notify a meeting to commence in ten minutes. I placed my wagon in the centre of the village for a pulpit, and, at the time appointed, kneeled down and prayed. About one hundred and fifty people gathered around. I addressed them from Amos 4:12: "*Pre-*

*pare to meet thy God."* They listened attentively, and some appeared affected. I appointed a meeting to attend on my return. Several solicited me to tarry the night, but my engagements obliged me to pursue my journey. The next day I called at an inn, and preached to a few, from Ex. 3:14: "*I AM hath sent me unto you.*" In the afternoon, I gave an exhortation at Hamilton to a few people in the street. Two drunken men tried, by insults and abuse, to embarrass me, yet the Lord blessed me with some freedom. One of these was a negro, and the other was an Irishman: the latter laid violent hands on me. Still I thought it good to "*go out into the high ways and hedges, and compel*" perishing sinners to come to the gospel feast. A little before sun set, I arrived at Ancaster; wishing to warn the wicked of this village, and having but few minutes to tarry, I gave notice for preaching in seven minutes, on the green opposite the meeting-house. When the time had expired, two persons were present, and I asked them to give me a text. They gave me "*Nothing.*" Soon after prayer, seventy or eighty people assembled, and taking my text, I proceeded to show, first, that God created the world out of *nothing*; secondly, that man was placed under a law, in which there was *nothing* unjust; thirdly, that there is *nothing* to justify the impenitent transgressor; fourthly, that there will be *nothing* to comfort him in death—*nothing* to save him in judgment, or to give him hope in hell; fifthly that the righteous have by nature *nothing* meritorious, *nothing* of their own of which they can boast, *nothing* to fear in death; and, that in the judgment day, they will have *nothing* to cause them grief, and in heaven, *nothing* to disturb their peace—and finally, that in time, and in eternity, *nothing* will turn to the advantage of the wicked, or to the disadvantage of the righteous. The Lord assisted me, O, blessed be his name. Many were solemn and several wept.

Continuing my journey through Brandsford and Mt. Vernon, to an eleven mile wood, I preached at an inn to a few that were solemn. After this, I passed through the wood, attended a meeting at a place called Big

Otter; and one promised to seek the Lord. Friday, May 23, I reached an appointment in Southwold; and brother Straight and the converts received me very affectionately. Many, that were mourning for their sins when I left the place, were now happy in the Lord, and we had a joyful meeting. I was informed, that, from the time I left this place, brother Straight laboured diligently with the people, the work soon assumed an encouraging aspect, and the Lord gave him much success. Before he left for New-York, a first and second letter had been sent to Elder Jenkins of Bethany, requesting him to come and baptize the converts; but no answer having been received, the church in Dunwich sent brother Straight to New-York, with a request that he might be ordained. But previous to his return, Elder Jenkins came to their help, baptized forty, principally in Southwold, and organized a church. I was informed, that the first time they attended to baptism, twenty converts submitted to Christ in this ordinance. A spectator held his watch, and observed that the elder was but eleven minutes baptizing the twenty. Certain persons had asserted, that the apostolical manner of baptizing could not have been by *immersion*; for, if it had been, the twelve apostles could not have baptized the three thousand on the day of Pentecost. On this account some one worked the following sum: If one baptize twenty in eleven minutes, how long will it take twelve to baptize three thousand? He found the answer to be *two hours, seventeen minutes and a half*. Thus, after all that has been said against immersion, on the supposition that the twelve apostles could not baptize three thousand in a day, it appears that it would have been to them a short and pleasant work.

Saturday, May 24, I preached in Dunwich, and saw some engaged converts that were awakened in my former visit. On the Sabbath I gave two sermons, and brother S. gave two weighty exhortations. Next day I had an appointment on Front street; but, being detained some time by a heavy rain, the people dispersed before my arrival. Tuesday, I met an assembly on Back street, and in the forenoon of the day

following, at the house of deacon B. His wife, having been confined twelve years by sickness, had lost the powers of speech and sight; but still retaining the sense of hearing, she had requested that I should hold this meeting. Several gave solemn testimonies, and a number that were awakened came forward for prayer. In the afternoon, I spoke to an assembly at the house of Israel Morse, from Rom. 9:21: "*Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?*" In the evening, Mr. M. and his wife said, that under God, the discourse had removed from their minds some serious objections to the doctrine of free salvation. They appeared much concerned, and both prayed for mercy. The man said in his distress, that he feared his case was hopeless. They confessed their sins, and seemed resolved to seek the Lord all the days of their life. Next morning, I visited and prayed with them; they appeared to be truly penitent. One of their daughters, a young convert, who had been opposed by her parents, now rejoiced greatly, believing they were near the kingdom of God. In a few days, they obtained a hope, and were baptized. Not many months afterwards, this young woman became the wife of Elder Straight. After holding another meeting, I went to London, and was very affectionately welcomed by brother Huckins and family. Our interview was sweet to the soul. The day following, I met the dear saints in London. After sermon, twenty eight spoke of the loving kindness of the Lord, and of the way in which he led their souls; and one requested baptism. Having consulted several of the elders in New-York, also the brethren in Dunwich and Southwold, and received their advice to examine brother Huckins for ordination, I now proposed to the church in London, to call a council for the purpose. To this they all agreed. Elder Jenkins had proposed the same to brother Huckins; but from views of his unworthiness, he positively refused his consent. But now, by the unanimous request of the church, he concluded, after considerable hesitation, to submit to an examination.

Sabbath, June 1, 1828, I preached twice in London. In the latter discourse, the Lord helped me to speak about two hours, and the people were seriously impressed. Many testified of the grace of God, and at the close, I baptized an aged woman. As she came up out of the water, she praised the Lord aloud. A young convert then came forward, declared her faith in Christ, and was baptized. Two solemnly promised to seek the Lord. Next day, I visited several families and preached at the house of sister Pierce. Since my former visit, her husband had gone the way of all the earth. He was friendly to Christians, and thought he enjoyed some religion; but it seemed to consist in *strict morality*. He justified himself in the neglect of family prayer, and confessing Christ publicly; and thought the *noise* and *talk* of engaged Christians quite unnecessary. His wife, and most of his children, were humble followers of Christ; "spoke often one to another," and, I believe, "prayed to God always." He was of opinion that they made more sound and show about religion, than was necessary; and *they* feared that he knew nothing of true "*godliness*." Still they lived affectionately, tenderly regarded each others feelings, and were closely bound together by the family ties. In this situation, sister P. told me that he approached the gate of death; still he changed not. He was apparently struck with its icy hand, and his friends waited every hour in expectation of his decease. To her it was an awful hour! She loved her companion, yet she believed he was trusting in a false hope. But what could she do? Her last hours in his society were passing swiftly, and how could she be, what some would call, so uncharitable, as to tell her husband plainly, that she believed he was deceived; and that he "*must be born again*," or "*not see the kingdom of God*." Still, how could she bear that he should die in this state? He remained at the point of death some days. She wept—she prayed—she poured out her soul to God. She obtained strength—told her husband, that it appeared to her he could not die in his present state; that God had continued him these several days, that he might discharge some duty

he had neglected. Finally, she told him her whole soul; and instead of being grieved, as she had feared, he confessed his lost estate, and cried to the Lord for mercy. To the great joy of his family, he found pardon and the witness of the Spirit, to which he confessed, that till now he had ever been a stranger. He exclaimed, "O that I could talk, and I would tell you that which you never heard before." He now condemned his former faith, and exhorted his wife and children to perseverance in family prayer, public testimony, and in the practice of all the Christian duties he had before called useless. In about twenty-four hours after this, he bid the world adieu. Sister P. remarked, that she never came to a greater cross than she did in this trial, and had she shrunk from duty, she never could have forgiven herself; but now, she felt great thankfulness to God, who strengthened her, and granted the desire of her soul.

During the week following, I attended several interesting meetings in Southwold and Dunwich. At the last, sixteen covenanted to seek the Lord. A small number had experienced salvation in my absence to London, and Elder Straight had baptized three; one of whom, like the jailer, went forward in the night. The converts were much engaged, and I was much affected while reflecting on the change the reformation had made in this town. Eight or nine months ago, the voice of prayer was scarcely heard for miles: now a little army worshipped God "in spirit and in truth."

The dreary waste and barren land  
Have smil'd with heav'nly light,  
Sinners have seen the Saviour's hand,  
And own'd his mandates right.

Friday, Elder Straight accompanied me to London, where we held a two-days meeting, commencing on Saturday, the 7th of June. At this time, five deacons, from the three churches of our connexion in the province, brother Straight, and myself, sat as a council of examination. Brother Huekins gave an interesting relation of his experience and call to the ministry, and stated his sentiments with clearness. After a close examination, the council was unanimously agreed,

that he should be set apart to the work unto which God had called him: We returned our humble thanks to Almighty God for having heard the groanings of our brethren in Canada. The other religious exercises on the first day were interesting. On the Sabbath, it was delightful to see the happy Christians of London coming out of the forest from almost every direction, to witness the first ordination among our brethren in this province. It fell to my lot to preach a sermon on the occasion, from 1 Tim. 4:16: "*Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt save both thyself, and them that hear thee.*" After this, brother Straight and myself proceeded to the ordaining prayer, to the laying on of hands, to the giving of the charge, and the right hand of fellowship. We then commended the candidate "to God, and to the word of his grace," believing that God would strengthen him, and make him a shepherd of the flock, and a blessing to the church.

In the afternoon, brother Straight preached a weighty discourse. Then an aged brother, formerly from Scotland, a man of "a good understanding," and much piety, arose and stated that he was a member of the Methodist society, with whom he felt the sweetest union, that he did not design to forsake them, or any Christians; but that he felt it to be a duty he owed to God, to arise and be baptized; and he wished also to exchange the place of his membership from one Christian church to another. His first conviction that he had not been baptized, originated from reading in *Dr. Parkhurst's Greek and English Lexicon*, the definition of *baptizo*, the original word, from which baptize was adopted into our version of the scriptures; and knowing that the learned doctor was a minister of the church of England, and that he practised sprinkling for baptism, he was not a little surprised on reading from his pen the following definition of *BAPTIZO*: "*To dip, immerse, plunge.*" He expected to find it, "*To dip, pour, sprinkle.*" This awakened his attention, and he examined the subject for himself. He said the learned had deceived him;

and now he was convinced that the commandment to be baptized was still obligatory on him. He was received by the church on the recommendation of the Methodist brethren that were present, and I had the privilege of baptizing him. He had been a class leader, and I think a professor about forty years. Since his connexion with the London church, I believe he has been an ornament to Zion and a help to the brethren. The exercises closed and we parted happy.

About this time I met with some trouble. My horse, that had carried me nineteen thousand miles in a little more than five years, received an injury from another beast and died. I had appointments between three and four hundred miles in extent, commencing on Monday, and knew not how I should reach them. I told Dea. P., to whose care I had committed the horse, that I thought he should sustain the loss, as it happened through his want of care. He made no objection, and purchased me another horse. About six months afterwards, while reflecting on this occurrence, I became of the opinion, that I had erred in supposing that brother P. ought to bear this loss; because he did not keep my horse for money, but as a friend to show me a favour; and I regretted having received the compensation. So, on my next visit to Canada, I refunded to him all that I had received, with as much satisfaction as I ever received what was owed me by another. He with several brethren, however, gave me fifteen or twenty dollars.

Monday, June 9, I bid the brethren in London farewell, and proceeded on my journey; but my horse was old and travelled very slowly, and my appointments were so arranged that I found it difficult to meet them. Tuesday, I arrived at Oxford, next day at Brandsford; and the morning following, started before breakfast in the rain. The road was so extremely bad, that I was unable to travel more than two miles an hour; and being in an open carriage, there was scarcely a dry thread remaining in my clothes; but

Appointments must attended be,  
The wicked warn'd from wrath to flee,  
Tho' gathering storms and tempests rise,  
And thunders shake the low'ring skies.

At one o'clock, P. M., I met an appointment at Ancaster, where I had preached from the word "*Nothing*." The meeting-house was opened, and about one hundred people assembled. I spoke to them from the word "*SOMETHING*,"—and endeavoured to show, first, that there is *something* above all things; secondly, that there is *something* in man that cannot become extinct; thirdly, that there is naturally *something* in man that makes him unhappy; fourthly, that there is *something* in the gospel to reverse man's state; fifthly, that there is *something* that will disturb the finally impenitent in death, judgment, and in eternity, and make them unhappy; sixthly, that true Christians possess *something* that the world never knew; and, finally, that in the great change, and in eternity, they will have *something* that will yield eternal joy. Many appeared serious, and I hoped that good was done.

At 5 o'clock, I spoke with considerable freedom in the street at Hamilton. Some appeared to be affected, and the people gave me two or three dollars. On Friday I met about one thousand people on the square at St. Catharines, and spoke to them an hour and a half. Near the close, many of the assembly were in tears, and I felt a fervent desire that the Lord would visit this people. After a part of the assembly had gone away, Dr. C——, though not a professor, called for a collection, and presented me ten dollars. He invited me to his house; said that my former discourse in this place made deep impressions on his mind, and almost persuaded him to be a Christian. Alas! how many are *only* almost persuaded, and never submit themselves entirely to God; but die in their sins and sink to eternal ruin! On Saturday I left the province, spent the Sabbath in Royalton, and enjoyed usual freedom. From Royalton, I went to Canandaigua, and preached in nearly half the towns through which I passed.

After this, a line of appointments called me to go immediately to the west. I preached from once to

three times in a day, for a week, when I arrived at Boston, and had a refreshing interview with Elder Carey. I held a few meetings in this vicinity and in Eden, then visited and preached in various towns at the east. Many of these seasons were solemn, and I could but hope that some good fruit would be seen in eternity. About this time I fulfilled all my appointments that had been previously given out; but it had been done with much difficulty, as my horse would at no time travel more than three miles an hour. I was under the necessity of riding, generally twenty or thirty, and sometimes forty miles a day; and in order to reach my appointments, occasionally rode half the night. As I had not money to purchase another horse, all my efforts during this time to procure one on any other conditions, were ineffectual. I think that I never passed through more fatigue than during the labours of this month. But notwithstanding my embarrassments, I was enabled to travel between four and five hundred miles, and attend thirty-five meetings. About the last of the month, I contracted a debt to purchase a good horse: thus one burden was removed, for which I felt to thank the Lord.

About the first of July, I went to Penfield, and attended a session of the Ontario quarterly meeting; and after this preached several times in Ontario; then returned to Canandaigua, and held a number of meetings among the churches of the Benton quarterly meeting. In the latter part of the month, I preached to many congregations within the limits of the Owego quarterly meeting, and enjoyed some heavenly seasons. In August, I attended a session of the Benton quarterly meeting at Middlesex, and preached with nearly all the churches within fifty miles of Canandaigua. In some places, revivals were spreading, and the glory of God was shining among the people.

It has been already stated, that unnumbered circumstances compelled me to believe, that Masonry approved of the abduction of Morgan, &c.; and that, consequently, the connection of Christian people with the institution, became a trial to my mind. I think,

that I cannot do justice to *truth*, to *others*, and to *myself*, without briefly relating the result of this painful conviction.

Soon after the appearance of Morgan's 'Illustrations of Masonry,' I read—and thought within myself, 'Can this be *Free Masonry*, which has been called the "*Handmaid of Religion?*"' Can it be, that so many of the popular class, and even *ministers of the gospel*, have passed through these ceremonies—been *divested of their wearing apparel*—*blindfolded*—have entered a *Lodge* 'IN THE NAME OF THE LORD'—and been *led about a lodge-room, with a rope around their neck*—and then sworn they would not reveal these things, "under no less penalty," than having their "*throat cut across*," their "*tongue torn out by the roots*," and their "*body buried in the rough sands of the sea?*" If I had had no other guide in judging of the truth or falsity of the disclosures, I should have concluded from the *lowness* and *wickedness* of the ceremonies, obligations, &c., that they were an imposition on the public. But the abduction of Morgan, and a thousand circumstances connected with it, together with the general *silence* of the fraternity on the subject, and their evasive answers to inquiries, forbid this conclusion.

It appeared that Capt. Morgan had not been kidnapped by a few individuals of low standing, but as has since been said by the U. S. Anti-Masonic Convention—"Previously to his seizure, numerous meetings of free masons, in lodges and otherwise, were held for the purpose of contriving and adopting the most certain means of carrying into effect, their unlawful objects upon him. These meetings were attended, and the designs of them approved by several hundred of the most respectable and intelligent of the masonic brethren. They included legislators, judges, sheriffs, clergymen, generals, physicians, and lawyers. And they proceeded in discharge of, what they deemed, their masonic duties." It also appeared by a great abundance of testimony, that Morgan was lodged in the jail at Canandaigua, the town of my residence, that he was there seized in the night, and though he cried *murder*, was thrust into a coach pre-

pared for the occasion, and carried by different companies, coaches, and horses, more than one hundred miles through a populous country, and confined in a fortress belonging to the U. States, then in charge of free masons, who had prepared it for his reception; that he was confined there several days, and then probably *murdered*. Two or three of the leading men in this aggravating and appalling offence, were citizens of Canandaigua, and men with whom I was acquainted. As before stated, I supposed that those engaged in the crime would be expelled from the lodges; but instead of this, if I was correctly informed; (and I never heard it contradicted,) those who had been the most active in this outrage, were held in fellowship in the lodges without admonition; and though they had pleaded guilty to their indictments, apparently to prevent the extent of the conspiracy from being discovered;—yet after they were condemned—during their imprisonment, to which they had been sentenced for their crime, they lived like gentlemen, and almost constantly shared the company of their brother masons, who sat with them in the prison to “pass away the time.” Thus the masons generally held these criminals as true and worthy masons, and every effort was used to enable them to escape justice and the penalties of the law;—when on the other hand, those who renounced their obligations, and confessed their crimes without reserve, were subjected to a persecution that seemed to be without end.

In Morgan’s Illustrations it appeared that the obligation of the Master Mason’s degree, contains the following clauses. “ Furthermore, do I promise and swear that I will support the constitution of the grand lodge of the state of ——, under which this lodge is held, and conform to all the by-laws, rules, and regulations of this or any other lodge of which I may at any time hereafter become a member. Furthermore, do I promise and swear that I will obey all regular signs, summons, or tokens, given, handed, sent, or thrown, to me from the hand of a brother master mason, or from the body of a just and lawfully con-

stituted lodge of such, provided it be within the length of my cable-tow. Furthermore, do I promise and swear that a master mason's secrets, given to me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, when communicated to me, murder and treason excepted; and they left to my own election.— Furthermore, do I promise and swear that if any part of this my solemn oath or obligation be omitted at this time, that I will hold myself amenable thereto, whenever informed. To all which I do most solemnly and sincerely promise and swear, with a fixed and steady purpose of mind in me to keep and perform the same, binding myself under no less penalty, than to have my body severed in two in the midst, and divided to the north and south, my bowels burnt to ashes in the centre and the ashes scattered before the four winds of heaven, that there might not the least track or trace of remembrance remain among men or masons of so vile and perjured a wretch as I should be, were I ever to prove wilfully guilty of violating any part of this my solemn oath or obligation of a master mason. So help me God, and keep me steadfast in the due performance of the same."

On the clauses quoted, the following queries were suggested. 'Has a man a right to swear to keep things secret, the nature of which he does not know? Since man's life is not his own, has he a right, in any case, to give it as a pledge? What is the design of masonic *penalties*, unless they are to be *executed*? Can an institution exist, with obligations and penalties, and yet have no means whereby the penalties may be executed, in case the obligations are broken? If the penalties were not to be executed, in case of a violation of masonic obligations, how could the fraternity have kept their secrets? Has a man a right to swear to "support" a "constitution," which he has *never seen* nor *heard*?—To "conform" to "by-laws, rules, and regulations" which he does not know? Has a Christian a right to swear to "obey all regular signs, summons, or tokens, given, handed, sent or thrown" from a "master mason, or from the body of a just and law-

*fully constituted lodge of such?*" How does he know, that the "constitution," "by-laws, rules, regulations, signs, summons, or tokens," will not require him to assist in kidnapping, or murdering some one, that has thought the duty he owed to his God or to his country, obliged him to disclose the secrets of Masonry? How does a master mason know, that among the secrets given him "*in charge as such,*" there will not be *theft, arson, and many other crimes*—and that he will not be called to testify to these things in a court of justice, and thus be under the necessity of violating either his *masonic* or his *judicial* oath? When a man takes the obligation of a master's degree, has he a right to swear, that "if any part" of the "obligation be omitted at this time," he will hold himself "*amenable thereto,*"—since it is not said, *if it be forgotten;* but "*if it be omitted,*" and he knows not what it is that is omitted, or *why* it is omitted?

As a minister of Christ, and a watchman in Zion, I thought it my duty to divest myself of all prejudices, and, uninfluenced by attachment to my friends who were masons, candidly search after the truth in answer to these queries. I visited many Christian people who had renounced Masonry, and they affirmed that Morgan's disclosures were *true*. I conversed with many who still belonged to the order, and none would *deny* their truth in general, except by vague remarks or apparent cavils. I entreated them, if these things were not so, to take the statements by course and say they were not true. Many would only reply, that they did not wish to say any thing on the subject.

A convention of about ninety seceding masons, that declared independence from the masonic institution, published several of the higher degrees, which contained the following clauses. In the royal arch degree: "Furthermore, do I promise and swear, that I will aid and assist a companion royal arch mason, when engaged in any difficulty; and espouse his cause, so far as to extricate him from the same, if in my power, whether he be *right or wrong*.—Furthermore, do I promise and swear, that a companion royal

arch mason's secrets, given me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, *murder and treason not excepted.*" In the degree called the "Holy and Thrice Illustrious Order of the Cross:" " You further swear, that, should you know another to violate any essential point of this obligation, you will use your most decided endeavours, by the blessing of God, to bring such person to the strictest and most condign punishment, agreeably to the rules and usages of our ancient fraternity; and this by pointing him out to the world as an unworthy vagabond; by opposing his interest, by deranging his business, by transferring his character after him wherever he may go, and by exposing him to the contempt of the whole fraternity and the world, but of our illustrious order more especially, during his whole natural life.—To all, and every part thereof, we then bind you, and by ancient usage you bind yourself, under the no less infamous penalty than dying the death of a traitor, by having a spear, or some other sharp instrument, like as our divine Master, thrust in your left side, bearing testimony, even in death, of the power and justice of the mark of the holy cross."

From these testimonies, together with that of hundreds who had seceded, and from the testimony of masons who had not seceded, I was unable to form any other conclusion than that the secrets of the order had been revealed. And in answer to the preceding queries, I was constrained to conclude that it was inconsistent for a Christian to be connected, in any manner whatever, with the institution or fraternity of free masons. Also, that I could not discharge the duties of a "*watchman*" in Zion, and keep my garments clear from the blood of souls, without preaching publicly against Free Masonry, as well as against other evils.

On Friday, August 29, 1828, I attended the Holland Purchase yearly meeting, which was holden at Flint creek in Middlesex. Elder Nathaniel Brown was appointed moderator. After several resolves were passed on different subjects, Elder Brown and

two others, were appointed to visit certain churches lately raised up in Wayne, and other towns, in Ash-  
tabula county, Ohio. Then Elder Straight, myself,  
and some others, were appointed to visit the annual  
conference of the Free Communion Baptists, in Up-  
per Canada. After this, reports were presented from  
the four quarterly meetings, Bethany, Erie, Benton,  
and Ontario. Refreshing tidings of revivals and ad-  
ditions in different places, gladdened our hearts and  
strengthened our hands. It appeared by the reports,  
that at this time there were in the yearly meeting  
forty-nine churches, one thousand six hundred and  
fifty members, and thirty elders. In the evening a  
meeting of worship was attended.

Saturday morning, public worship commenced in a  
grove, previously prepared for the occasion. Elder  
Brown preached an instructive discourse from Heb.  
2:6: "What is man, that thou art mindful of him?"  
Next, Elder Carey gave an affecting sermon on Isa.  
40:1: "Comfort ye, comfort ye my people," &c. In  
the afternoon, Elder Josiah Fowler preached an or-  
dination sermon, from Matt. 28:19: "Go ye there-  
fore, and teach all nations," &c.; and after the close,  
brother James Bignall of Barrington, was ordained  
to the work of the gospel ministry. In the evening,  
our meeting was much animated by the good Spirit,  
and continued till after midnight.

On the Sabbath, the assembly was large, and wor-  
ship commenced at 9 o'clock, A. M. An able dis-  
course was delivered by Elder Jesse Braman, from  
Acts 16:31: "And they said, Believe on the Lord  
Jesus Christ," &c. This was followed by a good ser-  
mon from Elder Craw. In the afternoon, Elder  
Straight preached from Eph. 3:8,9: "Unto me, who  
am less than the least of all saints, is this grace given,  
that I should preach among the Gentiles the unsearch-  
able riches of Christ," &c. The people observing  
that the speaker was a youth, and knowing it had  
been but a little time since he was converted, listened  
to his address with more than usual attention and so-  
lemnity. Several exhortations were then given. Joy  
and gladness, weeping and mourning, pervaded the

assembly. At the close, brother Norton, a very aged man, lately from Vermont, arose on the stand, and sung a beautiful parting hymn, that was composed by one of his brethren in the east on his separating from them. His person was tall, erect, and of comely form. His eyes were sunken, and his face wrinkled by age; his locks were white like wool, and his singing seemed to have an unusual charm. When he commenced, the assembly were just beginning to disperse; all stopped, and listened with perfect silence, except, occasionally, several burst forth into weeping. In the evening, Elder Asa Dodge preached a good sermon. Several exhorted in the Spirit and to edification.

In the meeting of business on Friday, the subject of Free Masonry was again introduced. It appeared, that a number of our own brethren and some of our preachers had renounced their masonic obligations; and that the connection of some others with the institution, had become a sore trial to the churches. A move was made, that "we consider Masonry *unnecessary, anti-scriptural, and wicked*; and that for a Christian to be a mason is a *crime* worthy of admonition." After much discussion, it passed by a large majority. Only four remained neuter; but *two* voted against it, and these were brethren that thought *their* masonic obligations binding. But it had always been the practice of the yearly meeting, if possible, to act *unanimously*: therefore they agreed to refer the subject to the Elders' Conference on Monday, for a reconsideration. During the yearly meeting, this was a subject of much fervent prayer and many tears. In the Conference the resolve was changed to the following form: "We advise the quarterly meetings and churches in our connexion, not to hold *fellowship* with *active free masons*; but that they *admonish* such of their brethren as belong to the fraternity, to renounce, or withdraw their standing in the lodges, and in all places to refrain from advocating the system."

## CHAPTER XIX.

*My fourth journey to New-England.*

HAVING been appointed by the yearly meeting, a messenger to the second session of the General Conference of the Free-Will Baptist connexion, to be holden in New-Hampshire, I left my good home in Canandaigua, on Monday, Sept. 8, 1828; and the next day, at Waterloo, was joined by brother William Van Tuyl, a young preacher, who had agreed to accompany me on this journey. I had an interview at this place with my brother Ives, who was still serious. ‘O Lord, may I, shall I, ever see *Ives* a Christian? O, grant that I may, for thy mercy’s sake.’ I had an appointment in the evening at Junius; but, on our arrival, we found my parents sick, and a daughter of my step-mother apparently at the point of death, and unprepared for the change. A few months before, she was awakened, and covenant-ed to seek the Lord; but through the influence of her associates she was persuaded to attend a ball, and her conviction left her. For this she now deeply sighed. The symptoms of death seemed floating upon her eyes; death’s visage was upon her features: she could only tell us in a faint whisper, that she had no hope, while to appearance the next hour would conduct her to eternal scenes. It was so sickly in the vicinity, that there were scarcely enough in health to take care of the sick. In these circumstances, the parental home was gloomy. On the morning following, previous appointments called us to pursue our journey. We had a sorrowful parting, little expecting that we should all meet again in this world.

Proceeding on our way, we attended meetings in Montezuma, Mentz, and Spafford. After preaching, brother William gave exhortations. At the latter meeting, a young woman related an interesting experience and desired to be baptized. I remembered, that six months before, I tried for several hours to persuade her to turn to God, and that she then en-

tered into a covenant to kneel and pray thrice a day for a year. She said, she had often been sorry she made the engagement, for she became discouraged, thought her prayers would be useless, and should have given the struggle over, had it not been for the binding influence of this covenant. She dared not break it. "So," said she, "I continued seeking, and about three weeks ago the Lord converted my soul—now I thank God that he put it into my heart to make this covenant; for, if I had not made it, probably I should not have sought the Lord, but have died in my sins, and have been lost for ever!" She appeared to be strong in the Lord and very happy. After baptism, we went to the south part of the town and held a meeting.

On Saturday we went to Fabius, where I had an appointment; but understanding that the Spafford quarterly meeting was in session at New Berlin, fifty miles distant; and that the preachers who had been expected to attend, were sick, or otherwise detained, I thought it my duty to go to the quarterly meeting. Leaving brother William to attend my appointment, I started about four o'clock, P. M., and reached New Berlin by ten or eleven o'clock next morning. The people were assembled in a grove, and as I entered, brother Adon Aldrich, the only elder that was present, and some others, thanked the Lord aloud. This was the third day of the meeting, and I understood they had had no preaching, except from the assembly of saints and young converts. I took my seat to hear, and soon found that my lot had fallen in a heavenly place, and in a happy company. It seemed as though a fresh breeze from glory blew gently upon us. The time was all occupied either in singing or speaking, and many that spoke had excellent gifts in exhortation. Thus the meeting continued till about twelve o'clock, when a little girl, who sat on her mother's lap, arose and sung a beautiful verse, and then, with modest confidence, addressed the wicked with sensibility and power. Said she, "You may slight the Saviour now, but the time is soon coming when you will be sorry—when you pass

through the dark valley and shadow of death, you will need this religion which you now despise." Her exhortation was continued ten or fifteen minutes, and had much effect on the assembly. I understood that she was but ten years old, and had been a professor of religion two years. She had been baptized and received into the church; and was a steady traveller, often making mention of the name of the Lord.

During the intermission, I enjoyed a sweet interview with the brethren, and learned from them, that since the last spring, a blessed revival had been witnessed on the hills of New Berlin, and Norwich, an adjacent town. In this work, a goodly number had been translated into the kingdom of God's dear Son. Elder Aldrich had baptized forty, and gathered a church of about fifty members, the only one of our connexion within fifty miles; and a large field appeared to be opening for gospel labours. In the afternoon, I spoke about two hours with much freedom. Many tears were shed, and great solemnity rested on the people. In the evening, I preached near the Unadilla river. The house was crowded, and, at the introduction, I counted fifty persons that stood up and sung, nearly all of whom appeared to "sing with the spirit," and "with the understanding also." On the day following I attended two meetings. The Lord met with us and made them impressive to many.

From Norwich, I went to Windsor, to attend the Susquehanna yearly meeting, and there met brother William Van Tuyl. We held a meeting on Wednesday evening. On Friday, Sept. 19, 1828, the second session of this yearly meeting commenced, and continued with much interest until Sabbath evening. Several good discourses were given by different preachers, and many spiritual exhortations contributed to the interest and profit of the meeting. It fell to my lot to speak two or three times: it pleased the Lord to give me freedom, and bless his word to the awakening of some, who afterwards professed to find peace in believing. Sabbath evening, brother B. A. Russel was ordained to the work of the ministry. A sermon was preached by Elder Edward Dodge, and

the charge was given by Elder Asa Dodge. The exercises were interesting and impressive.

The Susquehanna yearly meeting was organized a year before this time at Dryden, N. Y. It now consisted of three quarterly meetings, *Owego*, *Gibson*, and *Spafford*. The *Owego* quarterly meeting was gathered about the year 1818, through the instrumentality of certain brethren from Vermont. *Spafford* quarterly meeting was organized in 1827. About the same year, the *Gibson* quarterly meeting was formed principally from several churches that had formerly constituted a yearly meeting of *Free Communion Baptists*. The numbers in the yearly meeting were not exactly ascertained. The probable estimate was as follows; eighteen churches, twelve elders, and five hundred and fifty-five members.

Monday, after a few minutes notice, I preached standing under a tree, to about one hundred people in Bainbridge. Some heard with tenderness. We proceeded to New Berlin, and next day met an assembly in the grove where the quarterly meeting was holden. I preached on repentance, faith, and baptism, and enjoyed some freedom. In the afternoon we attended the monthly meeting of the church. Two were received as members, and we were favoured with some refreshment. In the evening, brother William preached, several powerful exhortations were given, and we sat together in a heavenly place in Christ.

On Wednesday we continued our journey eastward, and in eight days arrived at Randolph, Vt., a distance of two hundred and sixteen miles. On our way we held five meetings: the first was in Johnstown, N. Y. where we stopped to feed our horses. I passed into the street, and observing the people running to and fro, while all seemed thoughtless of God and eternity, I felt a cry in my soul, and concluded to embrace the opportunity, for rebuking, exhorting, &c., "*out of season.*" 2 Tim. 4:2: and obtaining liberty of the owner, I stood on a platform, before a store in the centre of the village, and began to preach from Rev. 6:17: "For the great day of his wrath is

come; and who shall be able to stand?" About one hundred and fifty, or two hundred people, listened to the word, notwithstanding it rained; and when I was speaking on the last proposition of the text, a certain judge interrupted me, saying, "Friend, you must stop;—this is very improper—you are disturbing the people. There are houses enough to preach in." I replied, that I had no intention of disturbing the people; that on entering their village, I heard the voice of profane swearing, and no one forbid it; and, that I supposed, if I preached Christ to them in the "*high way*," no one would attempt to prevent me. He only replied, that it was improper, and then departed. Immediately, a certain lawyer seized me, and, by a sudden pull, brought me nearly to the ground, saying, "*Come and go with me to jail.*" I asked him why he would imprison me. He replied, "*For disturbing the peace of the village,*" and demanded a reason for my conduct. I told him that I was one of those servants whom the Lord had sent out into the "*high ways and hedges,*" &c., and asked him, if it was disturbing their peace to try to persuade the wicked from the way to hell. He halted, and looking me sternly in the face, commanded me to stop, saying, "*I will hear no such talk.*" The people gathered around in a throng, and some cried, "*He is crazy—flog him.*" Others said, "*He did not talk like a crazy man;*" but the more part remained silent. While the lawyer was holding me, I discovered from his breath, that he used "*strong drink.*" He then said, if I would leave the place in silence, he would let me go. I told him, that because my time to stay had now expired, I intended, if dismissed, to leave immediately. As he let me go, I said, "*Your blood be upon your own head.*" He turned suddenly toward me, as though he thought I had threatened his life, and demanded what I meant by this saying. One that stood by, told him that it was a saying of scripture, and that my meaning was, that I was clear from his guilt, and that he would bear it alone. He said, "*So be it,*" and left me. Many followed me to my carriage, invited me to their dwellings, and earn-

estly entreated me to tarry till evening, and preach in the court house, or in one of their meeting houses. But duty called us to haste on our way. As we left the town, the Lord poured his Spirit upon me, and caused me greatly to rejoice. The other meetings were in Broad Albin, Wilton, and Kingsbury.

October 1, we held a meeting at Randolph centre; and next day attended a monthly meeting in the east parish, and met with Elder Timothy Morse. Friday, Oct. 3, 1828, we attended the Vermont yearly meeting conference in Randolph. The principal subject discussed, was speculative Free Masonry. Several brethren in this state had seceded from the institution, testified that its works are evil, and that the disclosures made by Capt. William Morgan, and others, were true. It appeared that these circumstances had induced many brethren to examine the nature and tendency of the oaths and ceremonies of the order. The result was, that the allegiance of brethren to the institution became a trial. The subject appeared to have been first introduced into the church in this town, and afterwards referred to the yearly meeting. When the discussion began, I had not a thought of taking any active part. I was young—a stranger to nearly all, and I said, “Days should speak, and multitude of years should teach wisdom.” Again, all my brethren were dear to me, and I thought I would not chill the feelings of any by engaging in a point of dispute. But, unexpectedly, I felt an impression from the Spirit of the Lord to open my mouth, and I dared not disobey. Like Ephraim, I “spoke trembling,” and remarked, that *secrecy* is a sign of iniquity; that men *boast* of their *good deeds*, and often publish them as by the sound of a trumpet; but, their *evil deeds*, of which they are ashamed, they conceal; therefore said our Saviour, “*Men loved darkness rather than light, because their deeds were evil.*” After this, I quoted several passages of scripture, to show that the works of Christ were wrought openly, that “*in secret*” he “*said nothing,*” &c. I spoke about an hour with much freedom, and presented many testimonies, showing what are the oaths and ceremonies

of the institution. Little more was advanced in favour of Masonry.

A preacher, who said in the commencement of the discussion, that he included himself among its defendants, observed, that it would seem to be useless to say any thing in defence of Masonry, yet he must dissent from my remarks. This was about all he said, except, near the close, he remarked, that he was a royal arch mason, and that the clause, "*right or wrong,*" contained in what was called Masonry, were words that had not escaped his lips, that before God, he would say to this yearly meeting he had never taken *such* an obligation. Upon this Capt. D—, a brother, arose, and said that he was a royal arch mason, and felt tried; "For," said he, "I once asked this brother," alluding to the one that had just spoken, "how he got along with this part of the obligation "*right or wrong?*" He replied, that he refused to take it, and being urged for half an hour, he at last told the one that administered the oath, that he would not take it, if they drew him in quarters, and that upon this, the phraseology was so changed that he took the obligation. Brother D. now wept profusely, and renounced his allegiance to the institution. To this explanation, the preacher that first spoke, made no reply; but appeared to be much attached to Masonry, and after the meeting, told me, that he could go no further with me. I asked him to go alone with me and pray; he refused, saying, he had gone with me to the end of his faith. It is but just, however, to add, that this preacher renounced his masonic obligations in less than one year. After many weighty and spiritual testimonies, the conference passed a resolve, that "*Free Masonry is the unfruitful works of darkness,*" entreating all their brethren who had been connected with it, to come out from it and have no fellowship with it.

I had never taken part in any discussion with more reluctance than I did on this occasion. My course was entirely contrary to my natural inclination, to my earthly interest, and to my expectation. I felt the tenderest regard for my brethren that were masons;

and while I felt pressed by the Spirit of the Lord to testify against the Institution, I wept for them day and night. But what are the feelings of my brethren, what are my own feelings, when they come in competition with the requirements of God! Some seemed to be offended, and the preacher named before, asked me if I had not been employed to come from New-York on purpose to oppose Masonry. But, though by this course, my influence with many might be diminished, I enjoyed what I prized above the friendship of a world—peace of conscience—peace with God.

On Saturday a goodly number of brethren assembled, and the worship continued through the day with much spirituality. On the Sabbath, the house was crowded and hundreds stood without. Elder Morse gave a short, but good discourse; after which, thinking the Spirit moved me to speak, I addressed the people about two hours. In the afternoon, Elder Harvey preached an interesting sermon. The meeting was solemn, and at times much tenderness was observed in the assembly. After it closed, as I passed out of the house, Major F. gave me a dollar; tears started in his eyes, and he said, "Pray for me." I understood that he had been a Universalist, also that he was the first that publicly renounced Masonry in Vt.

On Monday I spoke to a considerable assembly in Tunbridge; some wept, and some were happy. In the evening I addressed a crowded congregation in Strafford. Next morning we proceeded on our journey, and in a little more than two days arrived at Sandwich in New-Hampshire.

On Thursday, Oct. 9, 1823, the General Conference opened in this town at 9 o'clock, A. M. Messengers were present from Maine eastern, and Maine western yearly meetings,—from the yearly meetings in New-Hampshire, Vermont, Holland Purchase, and Ohio, and from the Rhode-Island quarterly meeting; and during its sitting, forty or fifty elders attended. Elder Nathaniel King, of Vermont, was appointed moderator, and Elder John Buzzell, of Maine, assistant moderator. At the previous session in 1827, brother Hosea Quinby had been chosen

standing clerk. Among the subjects discussed, on which resolves were passed in Conference, were the following:—

*An itinerant ministry.*—All seemed to be convinced of its utility, and many appeared to feel its importance. The Conference resolved: “That we think it expedient and very necessary, that an itinerant ministry should be established throughout the connexion; and we recommend to the several quarterly meetings to choose one preacher, or more, to travel and preach to the destitute churches within its limits; that funds be raised in each church or quarterly meeting, by subscription, contribution, or otherwise, as they may judge best; and that said minister, or ministers, return to the quarterly meeting from which they received their appointment, an exact account of all, and of whom they have received. We further advise the several members of this Conference to endeavour to carry these resolutions into effect in their several quarterly meetings.”

*Ardent spirits.*—“Agreed, that we commend to all the churches in connexion with us, to abstain from the use of ardent spirits on all occasions, except when they are necessary as a medicine.”

*The Lord’s Supper.*—“Agreed, that we think it expedient, that the members of this Conference, and indeed, that all our brethren should use their influence that the Lord’s Supper be regularly administered in all our churches, as often, at least, as once in three months.”

*The Sabbath.*—“Agreed, that we highly approve of the exertions made by Christians of different denominations, for suppressing the evil habits of Sabbath breaking; and that we will use our influence in favour of a due observance of the Sabbath in the different sections where we live, and where we travel.”

*Writing sermons.*—“Agreed, that this Conference do not approve of writing sermons, or sketches of sermons, to deliver in public.”

*The Atonement.*—“Agreed, that we believe, that through the atonement made by Jesus Christ, all the condemnation of the first transgression is removed

from Adam's posterity—and that all the family of man are thereby privileged with a state of probation, and with the gospel of the Son of God, or perfect law of liberty; also, that all who transgress the law of Christ, but repent thereof and believe in the gospel, have, by the Holy Spirit, the application of the blood of Christ made to them; and are thereby justified from all their sins, and have confidence with God. So that in effect, all the favours received by man in time and eternity, come to him through the atonement of Christ."

*Speculative Free Masonry.*—The Vermont yearly meeting Conference presented their resolves against Masonry, asking liberty to publish them in the Morning Star, a religious paper designed for the benefit of the connexion. An *indefinite postponement* was moved. I had resolved that I would be silent on the subject. Certain brethren from Vermont beckoned to me more than once, but I persisted in my resolution till I felt that the Lord required me to open my mouth. Then I spoke against the motion, and argued, from the disclosures that had been made of the secrets of Masonry—from the nature and tendency of the institution, that the resolves of the Vermont yearly meeting were righteous, and ought to be known to the connexion. Soon after I commenced speaking, some brother asked the moderator if I was not "*out of order?*" He answered in the negative, and I continued my address about an hour with much freedom. I felt the Spirit of the Lord assisting me, and there was much weeping in the Conference. When I spoke—for anything I knew to the contrary,—all the fathers in the connexion that were present, might be masons. But my joy was great, and I thanked God, on finding that Elder Buzzell, and Elder King, and the aged men that had borne the burden in the heat of the day, and had led this connexion as a flock, had ever stood opposed to the institution. A large majority voted *against* the motion, and the Conference agreed to give the Vermont yearly meeting Conference liberty to publish their resolves in the Star.\*

\* Through *some means, or some misunderstanding*, these particulars concerning Masonry never found place in the minutes of the Gen-

After an adjournment, Elder Buzzell asked me how I dared, since I was but a young man, to speak as I had against Masonry before the aged, &c. I replied, in the language of David, "Is there not a cause?" And he said, with a smile, "Yes—is there not a cause?"

The business of the Conference in general, was conducted with much unanimity of sentiment and feeling; and all appeared to be of the opinion, that the continuance of a General Conference was needful for the prosperity of the connexion. Still, some feared that the resolves of the Conference might yet be so construed as to form a *discipline*, and thus supplant one of the first principles of this connexion, viz: "To hold the New Testament as the only written law or rule for the government of the church." I understood, however, that all the members of the Conference considered the object of this convention to be, *not to make laws* for the church, but to *search* for an understanding of the *perfect law* that Christ has made, and hold it up for the benefit of all. For "*in the multitude of counsellors there is safety.*"

The meeting of business continued three days; and during the time, meetings of worship were held on every evening, at one, two, or three places, and once or twice in the afternoon. On one evening I spoke at the Ridge meeting-house, from James 4:10: "*Humble yourselves in the sight of the Lord;*" after which several exhortations were given. On the Sabbath, meetings were held at two meeting-houses in Sandwich. In the forenoon, a funeral discourse was preached on the death of Elder Thomas Jackson, at one place, by Elder J. White, and at the other, by Elder A. Caverno. A solemn season was enjoyed at the old meeting-house; and at the Ridge, I understood it was a time of much weeping. In the afternoon I spoke at the old meeting-house; and in the evening, worship was attended in various parts of the town, and some appearances of a revival rejoiced our hearts.

eral Conference. It is, however, but just to add, that the *standing* clerk is not a *mason*. He is a man whom I highly esteem.

On Monday I went to the house of sister Quinby, a widow in Israel, and a labourer in the gospel. I was in this family four years before, and now understood, that at the first meeting which I then held, while I was speaking of the sufferings of Christ, it pleased the Lord to bless the word to the awakening of Hosea, a son of sister Quinby. In about two months he obtained peace, soon became a preacher, and was now clerk of the General Conference. ‘O Lord, help *him* and *me* to be humble as the apostolic Christians, and meek as the holy Jesus.’ Tuesday, brother Van Tuyl accompanied me to Parsonsfield, Me., where we held a meeting, and enjoyed a good season with Elder J. Buzzell. Next day we held a meeting at Limerick; and on the day following, attended the Parsonsfield quarterly meeting at the west meeting-house in Limington. In the forenoon, it fell to my lot to speak to the people, and the Lord favoured me with his Spirit. Through the day we had a good meeting, and heavenly consolation flowed to many souls. In the evening I spoke from Heb. 6:1, 2: “Therefore leaving the principles of the doctrine of Christ,” &c. A revival in this town had lately gladdened Zion, and a goodly number of converts were added to the company of the faithful. On Friday I preached again at Limerick corner, to a considerable assembly, that gave good attention; but I feared that little good was done. On Saturday and Sabbath I attended meetings in Newfield; and Sabbath evening, at the north meeting-house in Parsonsfield. At the latter appointment, the assembly was large, and to the praise of God, we enjoyed a good season.

On Monday I spoke to about four hundred people at the south meeting-house in Limington, and some appeared to be refreshed. We tarried the night with Elder Jeremiah Bullock, and had an agreeable time. His wife is also a preacher. They had lived many years in this town, and had been much blessed of the Lord. I think we were told, that the church had at this time between two and three hundred members. On the day following I returned to Limerick, and

certain brethren kindly repaired my carriage at their own expense. Having sent appointments to Weare quarterly meeting, and also to the north part of Vermont, I left brother Van Tuyl, expecting to meet him in Sutton, Vt., and preached in the evening at Weeks' corner in Parsonsfield. The school-house was filled, about fifty stood without, and though the evening was cold, they continued to hear till the discourse was closed. Many wept, and several witnessed for God. Monday evening, I spoke to three or four hundred in Sandwich; after which I received an interesting letter from a young man of that town, who informed me, that at the meetings I had lately attended in that place, his mind was much wrought upon by the Spirit; that he had been brought to repent of his sins, and that now his heart was filled with the love of God, &c. 'O that the Lord may bless and keep him in the truth of Jesus.'

On Thursday I spoke to an attentive assembly in New-Hampton; and the next day had an appointment in Andover at 10 o'clock, A. M. I understood the distance to be fifteen miles, and at the dawn of day two brethren accompanied me on my way; but instead of fifteen miles, we found the distance to be twenty-seven. We rode without stopping, and at twelve o'clock, noon, arrived at the place. The assembly had dispersed, so a meeting was again notified, and about fifty assembled, to whom I spoke with little freedom: 'Still, O Lord, thy ways are just, and it is good for me to be abased before thee.' In the evening I preached in Wilmot, after which brother Smith, a young preacher that had accompanied me from New-Hampton, gave a good exhortation. In this meeting, I drank a mixed cup of joy and sorrow: some, however, appeared to obtain a blessing. Next I went to Bradford, and met an affectionate reception. Here I learned with joy, that God was again pouring out his Spirit on this people, and that eighty persons had professed to pass from death unto life. Several of the converts, I understood, dated their awakening from the revival in this place nearly five years before. Sabbath, Oct. 26, I enjoyed freedom in preaching to

a large assembly. The people heard seriously, and many rejoiced in God. In the evening I held another meeting; and many were happier than the kings of the earth. The next day I had a solemn parting with the brethren; then went to Fishersfield, and preached at the house of Elder Timothy Morse. The people in this place also, had lately been blessed with some reformation, and on this occasion, I believe Jesus met with us. Tuesday, I preached in Enfield; and on Thursday rode fifty-nine miles to Lisbon, and preached in the evening. My soul was happy. On the day following, I crossed the Connecticut river, and attended a meeting in a ball-room at Waterford. Some wept, others rejoiced, and thought this a good meeting; but to me it was a dark time.

On Saturday I was joined by brother Van Tuyl. We proceeded to Elder Daniel Quinby's, in Lyndon, and were received in the name of the Lord. The next day Elder Q. accompanied us to Sutton, where, though the morning was rainy, about four hundred people assembled in the meeting-house built by Elder John Colby. A large number of this assembly were disciples of Jesus. In the forenoon I spoke from Isa. 25:6,7,8: and in the afternoon from Mark 16: 15,16. In both meetings, I believe the Lord stood at my right hand and blessed the word of truth. In the evening we were accompanied by Elder Jonathan Woodman and wife, to the house of brother David Colby, a preacher of the gospel, and a brother to John Colby, who now rests from his labours. We held a meeting in the neighbourhood, and tarried at the dwelling of brother Colby. In this house, Elder J. Colby lived in youth, and from it, commenced his extensive travels and gospel labours, which wore out his life in the morning of his days. My mind was filled with solemn reflection, while viewing the places that had witnessed his tears, and lodging in the room which he finished for his place of rest, study, and devotion. In the morning we visited his father, Dea. Thomas Colby, whom we found in the evening of life, strong in the Lord, and waiting in full expectation of the rest that his son, and some others of his

family, have gone to enjoy. After a short and agreeable visit, we returned with Elder Woodman, from whom we received some favours. "*It is more blessed to give than to receive.*"

Our interview with Elder Woodman was interesting. He had just returned from Montpelier, where he had served as chaplain to the legislature in its last session. He was called to the ministry at an early age, and through the blessing of God, his labours have been very useful. He is still but a young man. For the sake of Zion, may his life be continued long on the earth. Monday, in the forenoon, he accompanied us to Lyndon, where we enjoyed a solemn season in the worship of God. Elder Quinby made me a present of some cloth. We attended a meeting in the evening at Wheelock. Though it was dark and rainy, about two hundred assembled, to whom I spoke with little freedom; but some, I understood, were comforted. On Tuesday forenoon, we held a meeting in the north part of Danville. It was a solemn season, yet if the Lord sent us to this place, it might be said to the people, "*I was a hungered, and ye gave me no meat:—I was a stranger, and ye took me not in;*" for no one invited us to take any refreshment—so we proceeded on our way in the rain. But it is enough that the servant be as his Lord. In the evening, we had a dull meeting in the Methodist chapel at Danville Green. Continuing our journey, we attended meetings in Topsham, Orange, Corinth, Tunbridge—and on Saturday arrived at Randolph. These opportunities were blessed of the Lord. '*O, that I may meet some fruits of them in heaven.*'

Sabbath, Nov. 9, 1828, I preached with freedom to about seven hundred people in Randolph, from Ps. 50:21, 22. They were generally solemn, and many wept. We were affectionately received in brother Arnold's family, who, with other brethren and friends, communicated to us liberally such things as we needed. May the Lord reward their kindness. In the afternoon, Elder Ziba Pope accompanied us twelve miles to Bethel, where I preached in the evening. We tarried at an inn, and in the morning Elder Pope

kindly paid our bill. We then parted with him, crossed the Green mountains to West Rutland, and on the next day preached in Kingsbury, but had a dark, trying time. Yet the saying of our Lord, "*Blessed are the poor in spirit,*" &c., comforted me. We next held meetings in Wilton and Broad Albin; and on Saturday arrived at Plainfield, N. Y. Sabbath forenoon, we enjoyed a good season at the Free Communion Baptist meeting-house in Winfield, and in the afternoon, I preached to a few in the Seventh-Day Baptist meeting-house at Brookfield. We tarried the next day with my friend S. Gardner, and held a meeting at his house. But alas! how had seven years changed the scene—and how different was the general state of feeling from what it was eight years before, when sinners were flocking to Jesus! As the converts were not gathered into any particular church, they had become greatly scattered. Some had joined different denominations, some had backslidden, some had removed, and some had gone 'the way of all the earth.' While viewing the different state of things, I exclaimed with sorrow, "How is the gold become dim! how is the most fine gold changed!" The godly man hath ceased, and the voice of devotion hath faltered on the lips of the convert. The Lord gave me freedom in speaking; yet a cloud of thick darkness seemed to hang over the people, and Zion appeared to be clothed with mourning. Yet I had a witness that my garments were clear from the blood of sinners in Brookfield.

Wednesday, Nov. 19, we proceeded to Norwich, and were kindly received by brother Richmond and family. A small number had obtained a hope, and six had been baptized since my former visit. In the evening we held a meeting; and the next day went to an appointment at the white meeting-house on the Unadilla river; but the day being stormy, the door was locked, and only one person appeared. We kneeled on the steps, united in prayer, and then departed. Soon we met with several whose attention had been attracted, and they solicited us to return. The door being opened, about twenty assembled, and

I spoke from Luke 10:42. Returning to brother Richmond's, I preached again at his house, from 2 Pet. 1:19: "*We have also a more sure word of prophecy; whereunto ye do well that ye take heed,*" &c. After sermon many spoke in the Spirit, and we enjoyed a blessed refreshing from our heavenly Father. 'O that all would praise the Lord: He is worthy to be adored by 'every thing that hath breath.'

On Friday we held a meeting in Eaton, and were again blessed with the free Spirit. We proceeded to Fabius and tarried over the Sabbath. I gave two discourses, and brother Van Tuyl one. We also had the privilege of hearing a sermon from Elder Puffey, a Methodist preacher, who had treated me kindly in Canada six years before. Monday we met a large assembly in Spafford, and saw some signs of a good work. One said, that when we came to this place before, she was in her sins, but the Lord sent the word to her heart, and she believed he had converted her soul. After preaching in the north part of the town, we held meetings, as we proceeded, in Elbridge, Cato, and Mentz. The church in Cato consisted of about sixty members, and was gathered under the labours of sister Wiard, a female preacher. It had been under the care of Elder Blakesly, who departed this life about two months before. We understood he met his change with composure, and in full expectation of acceptance in heaven. Friday, Nov. 28, we arrived at my father's, and, unexpectedly, found my sister, whom we left at the point of death, still alive. Her health was partially restored, and she appeared much concerned for the salvation of her soul.

Sabbath, Nov. 30, though labouring under much indisposition, I attended two meetings in Junius; and the next day, on our way to Canandaigua, preached to a few in Waterloo with freedom. We were affectionately received by our friends in Canandaigua. Here brother Van Tuyl left me, and returned to his parents in Jerusalem. During the time he had accompanied me, he generally laboured under great trials respecting his duty in the church. He prayed much, and sometimes, after the journey of the day,

spent half the night in supplication to God. Still he seemed to have as deep a sense of his unworthiness, as any Christian I ever saw. But about the time of our return, he became settled in the belief, that God had called him to the gospel ministry, and that he would strengthen him in obedience. He had generally spoken by exhortation; but now he resolved to give himself up to God, and venture forth preaching the doctrine of the gospel, and his peace became settled. We had journeyed with each other fifteen hundred miles: our hearts were knit together, and we enjoyed the sweetest union: yes, we truly knew the joys of Christian friendship. Previous to our separation, we retired and joined in solemn prayer.



## CHAPTER XX.

*Particulars of my travels, &c. for five months after my return from New-England.*

SATURDAY, Dec. 6, 1828, I attended monthly meeting with the church in Canandaigua, and our hearts were comforted together. I continued in the town a few days, and held several meetings. In the first of these, it pleased the Lord to send the word with power to the heart of a young man who had been much opposed to God and his people. In a prayer meeting soon after this, he manifested his desire to leave all for Christ. Others also became serious, and an encouraging prospect caused joy to spring up in our hearts.

During this month, I went to the Holland Purchase, visited many churches, and enjoyed some precious seasons. In Clarkson and Parma, a good revival had commenced under the labours of Elder Eli Hannibal, and was progressing gloriously. In the last of the month I returned eastward, and on Saturday and Sabbath, Jan. 3 and 4, 1829, attended the Ontario quarterly meeting at Galen. Several were awakened and one hopefully converted. It was said that no

session of this quarterly meeting had been so interesting as this. Several received letters of commendation to preach the gospel, and three churches, containing about ninety members, were received into the quarterly meeting.

From Galen, I returned to Canandaigua, and, to my great joy, I found an increasing attention to the things of God. On the 9th and 10th of January, several others, with myself, went from Canandaigua to attend the Benton quarterly meeting at Middlesex. Among the number was the young man, that was awakened at my first meeting after my return from N. England, and also his companion, whom he had just married. She was also seeking the Lord. We enjoyed a comforting season through the meeting, and at the close the young man's wife was brought into liberty. On Monday we returned to Canandaigua, and in the evening had a meeting. After several had spoken, the young man said, it had been a subject of much query with him, why he did not find a pardon of his sins. "But," said he, "I have concluded, it is because I have not given up my young companions, for still I fear their persecutions and dread their vain laughter.—I will give them up." Then he fell on his knees and solemnly bid his associates farewell, declaring, that by the help of God, he would go with them in sin no longer. He arose, sat awhile, then fell again on his knees, and said, "O Lord God, thou hast converted my companion, and why may not my poor soul be converted!" Soon his voice seemed to falter, and after a little pause, he said, "Lord, it begins to come; I thank thee—but there is some burden yet left; Lord, take it all away." He seemed to plead with God, as a man pleadeth to the face of a friend, till his burden was all removed. Then he arose and praised the Lord aloud, and took every unconverted person in the assembly by the hand, and exhorted each to forsake sin, and begin with him to seek for immortality. I never saw the hand of God more visible in the conversion of a soul, than in this instance. The assembly was small, and there was not one, whose heart was unmoved, or that refused to

bend the knee. From this time the seriousness of several began to increase.

Having been appointed, with brother Wm. Van Tuyl, by the Benton quarterly meeting, to travel and preach with the churches once in two weeks, I commenced my first tour on Saturday, Jan. 24, and spoke to a crowded assembly in Italy; and on the Sabbath addressed a large and solemn assembly in Poultney. Sabbath evening, we had a conference meeting that was rather dull. After this I held a meeting in the south part of the town, but not more than a third part of the people could get into the house. My mind was led to speak on the ninth chapter of Romans, and it pleased the Lord to give me freedom. I met appointments at Mount Washington and Jersey. But few attended the latter, and the greater part of those seemed to be hardened through the deceitfulness of sin. Thursday, I spoke to a crowded assembly in Catlin, and enjoyed some of the divine presence. 'O that I possessed more!' Next day I preached in Milo, and many tears were shed. I attended monthly meeting with the church in this place, and though our number was small, the Lord made us happy, and we rejoiced, that God doth not restrict his blessings to a multitude of people. Friday evening I attended a meeting in Benton.

Sabbath, Feb. 1, 1829, was as beautiful a winter day, as I ever saw. It seemed to me that the earth was full of the glory of the Lord. I spoke to a considerable assembly in Milo, and in the latter part of the meeting much solemnity rested on the people. 'O that men would give "*earnest heed*" to the things which belong to their eternal peace, in the day of their visitation.' My health had become so impaired by my excessive labours, that I thought it duty to rest a little, and refused the entreaties of some friends to attend a meeting in the evening. But, notwithstanding, they gave out the appointment. I endeavoured to speak to the people, though in much weakness, and with little liberty. During the five days following, I preached once in Barrington, and five times in Middlesex. In the last of these meetings, a very wicked

man kneeled. The morning after, another man covenanted to seek the Lord, and soon after was converted, and baptized.

Saturday, I returned to Canandaigua and attended monthly meeting. Several mourners spoke and requested the prayers of the saints. A line of appointments was about to call me from the place; but, as the prospect was so promising, I thought it duty to tarry and labour with the people. On Sabbath morning one of the brethren went to a meeting in Middlesex, twenty miles distant, and engaged Elder Wire to attend my appointments. But I had a dark, trying time while speaking to the people, insomuch that I regretted having sent for Elder Wire. He arrived toward evening, filled with joy. We met again for worship, and for communion. Every cloud was removed, and we sat together in a heavenly place in Christ. It fell to my lot to preach, and as soon as I had closed, a daughter of a noted deist, confessed her need of salvation, her determination to seek it, and desired our prayers. After this, Elder Wire preached a good discourse, which had a quickening influence. Then we partook of the holy supper, and were happy.

Next morning, Elder Wire left, to attend my appointments for about one month, and I staid in Canandaigua and gave myself up to the work. For four days I visited and prayed from house to house, and rejoiced to find a few resolved to seek salvation. I attended two meetings, in one of which I spoke from the saying of certain Greeks, "*Sir, we would see Jesus.*" A desire to see Jesus was increased in the minds of some, several mourners kneeled, their cries and groans were heard through the assembly, and one was converted. 'Glory to the Lord for this.'

On Saturday and Sabbath I attended an appointment of Elder Wire in Poultney, enjoyed a good season in monthly meeting, and spoke to a crowded assembly. Sabbath evening, shortly after I commenced speaking, the assembly was thrown into confusion, by a false alarm of 'fire!' The mistake was soon discovered, and we had a good meeting.

In the early part of the week I held three meetings in Canandaigua; some mourners confessed their lost estate, and one professed to be born of God. I visited a man that had been sick the greater part of two years, and was now given over by his physician. He said, that he had never been confined a day till this sickness; yet he had neither feared, nor served God; and now he was confident he had but few days to live—was still unprepared, and had awful fears of the change to which he was swiftly hastening. With bitter weeping, he lamented his neglect, and cried to God for mercy, and asked others to pray for him. Alas! what multitudes thus neglect God, and are filled with confusion when death begins to cast its gloomy shade around them. They see the end of their associates, yet refuse to take warning, till they themselves are plunged into the same wo. “*O that men were wise, that they would consider their latter end!*” Friday, Feb. 20, brother William Van Tuyl had an appointment to preach with us; but as he did not come, I gave a discourse. We enjoyed a favoured season; two mourners spoke, and requested prayers. Our meetings on the Sabbath were solemn. I gave a discourse from Jer. 8:20: “*The harvest is past, the summer is ended, and we are not saved.*”

On Tuesday I left Canandaigua to go to the Susquehanna river, intending to return immediately. I was informed at Waterloo, that brother William Van Tuyl was sick with the mumps, which was the reason he did not attend his appointment. On Thursday evening, I arrived at the house of Elder E. Dodge in Dryden, and here I heard, “**WILLIAM VAN TUYL is dead!**” For a few minutes, I was slow of heart to believe; then the reality rushed upon me like a flood; and for half an hour, grief so overcame me, that I could scarcely retain my breath. ‘William was dear to me, and it seemed but yesterday that he held my hand and prayed by my side.—I felt that the hand of the Lord had indeed touched me. William, my companion in travel, and in the bonds of the gospel, is gone; and I shall not see him again till I go to the other world. O what a satisfaction it

would be, could I have one more conversation with him. But no! if I visit his grave, it will be silent; and if I speak at his tomb, it will not answer me. William was my friend. I knew of none on earth that loved me more. Many a half night have we spent together, when the fields witnessed our devotions, and the Lord heard our prayers. I anticipated comfort with him in days to come. But now he is cut off from life at the early age of twenty-three. And O, how suddenly was he called! In the vigour of health, and in the strength of youth, he has fallen.' Leaving Dryden, I rode more than twenty miles, to Owego, without stopping; and for several miles I could not refrain from weeping aloud. But my mind was calmed by composing the following lines, which I wrote after stopping for the night.

O William, William, art thou gone  
To thine eternal home?  
And hast thou joined the heavenly throng  
Around God's shining throne?  
But yesterday, thou wast with me,  
And each we did embrace;  
Together, then, we bent the knee,  
And sought our Saviour's face.  
When one was sad, the other sigh'd,  
Then both with grief were press'd:  
When one was glad, our tears were dried,  
And both as one were bless'd.  
How oft we took the pleasant walk,  
To fields, the grove, or barn,  
That we at heaven's door might knock,  
And be secure from harm.  
Tho' parted oft, by time and place,  
I never knew it miss,  
But that, when I beheld thy face,  
Thou gav'st the holy kiss.  
O William, my brother and friend,  
Why hast thou died so soon?  
Why did thy beauteous morning end,  
Before it reached the noon?  
O, were it not for Zion's waste,  
Gladly I'd gone with thee,  
From trying scenes of earth made haste,  
With thee, my Lord to see.  
But stop, my pen—What dost thou write?  
Is *William Van Tuyl* dead?

Ah yes! he's gone from mortal sight,  
And far from earth has fled.  
O that it were a dream of sleep,  
From which I might awake;  
Then I, with joy, would cease to weep,  
And counsel with thee take.  
But O, alas! it's surely true,  
That death has drawn the line,  
And thou hast bid thy friend adieu,  
To meet no more in time.  
Farewell, then, to the pleasing scenes  
That I've enjoyed with thee;  
Short is the time that intervenes  
And I thy face shall see.

Sabbath, March 1, I held two meetings in Dryden; and the Tuesday following arrived at Canandaigua, where I tarried till the next Sabbath. We had meetings every day, and enjoyed happy seasons. On Saturday, Elders Wire and Borden met with us in monthly conference, and it was a time of refreshing to our souls. Two related their experience and received the fellowship of the church. On the Sabbath, Elder Wire preached with power. Another, on relating her experience, was received, and it became my delightful duty to baptize the three. Elder Borden preached in the evening, and we were favoured with the divine presence.

In the early part of the week, I went, by request, to visit a revival in Greece, near Rochester; and attended a conference, which was conducted as these useful meetings generally are in times of reformation. I had an interview with Elder B. Howard, under whose labours I understood the revival commenced. He had been ordained in the Christian order, but, was not at this time, connected with any sect. He professed to hold the Bible as his only criterion of Christian duty, to hold fellowship with all saints, and appeared very friendly. He had gathered a church of fifty or sixty members, which, with him, endured much opposition. He said, it was thought one hundred in the vicinity had experienced a saving change within four months. I preached thrice in the revival, with much freedom, and rejoiced to hear the converts

praise the Lord. They were much engaged; their testimonies were in the Spirit, and in quick succession.

Returning to Canandaigua, I spent the Sabbath, March 15, with the church. Our evening meeting was rendered very solemn by the power of God. Five mourners spoke in a very affecting manner, and expressed much anxiety to find salvation. At the close of the meeting, twenty persons promised to observe the next day as a solemn fast. Then a young convert, who had acknowledged that the scriptures required him to be baptized, but had neglected this commandment, because he felt no particular impression to obedience, arose, and said—that he now considered it his duty to keep all his Lord's precepts, and, as the next day was appointed for a fast, he would follow his Lord in baptism. Accordingly, at the hour appointed, the people assembled, and the Lord met with us. The young man was baptized, and became a useful member of the church; 'O Lord, help him and me to follow thee till death.'

After holding another meeting in Canandaigua, I commenced a second tour through the churches of the Benton quarterly meeting. I attended a meeting in Italy, and on the Sabbath, preached in Poultney. Some signs of a revival had caused joy in the church. In this place I met with brother Maxey Burlingame, a young preacher from R. I.; and accompanied him to a small village at the head of Crooked lake. In the evening, he delivered an impressive discourse to an attentive assembly. After this I preached with the churches in the south part of Poultney, Mount Washington, and Jersey. On Friday I met an assembly at the school-house in Milo, where brother Van Tuyl had preached his last discourse. To me, this was a solemn meeting. I stood in the place once occupied by him, and with many tears gave vent to the feelings of my heart. I tarried the night at the house of brother Randolph, where William closed his eyes in death. The family gave me the following particulars:—After returning from his appointment, he laid himself on the bed, and said, "*I shall no more arise.*" They then sent twelve miles to his parents,

and informed them of his situation. When his mother entered his apartment, she was surprised at his feeble appearance, and exclaimed, "O William, my son, do you think you shall get well?" He replied, "Dear mother, it concerns me little, whether I live or die." Having taken cold, while travelling to meet his appointments, his disorder was past cure. He endured severe distress with much patience, and often expressed his willingness to depart. He adjusted his temporal concerns with calmness, and gave a suit of clothes to a poor preacher. His constitution was naturally strong, but in one week it yielded to the violence of disorder, and he approached the gate of death. His friends, seeing that he was failing fast, asked him the state of his mind. Being unable to talk, he requested a hymn book, and pointed them to the twenty-seventh hymn, of the first book of Dr. Watts, as expressive of his feelings.

"Death may dissolve my body now,  
And bear my spirit home;  
Why do my minutes move so slow,  
Nor my deliverer come," &c.

During his sickness, he had not once expressed a desire to recover; but seemed to rejoice in the expectation of his change. And being asked if he felt willing to depart, he said, "Yes." This was his last word; then, with sweet composure in his countenance, he lifted his hand toward heaven,—it fell on his bosom, and he sunk in the embraces of death. He had requested that I should preach at his funeral; but his parents not knowing where they could find me, called on Elder Bignall, who delivered a sermon on the occasion.

Previous to his journey to New-England, he had intended to study medicine, and made an engagement for that purpose; but, at the yearly meeting in Middlesex, the earnest requests for preaching that were presented from almost every direction, touched his heart, and reminded him of his call. Retiring with me to a field, he fell on his face, and for a long time, wept aloud; then he covenanted to abandon his temporal prospects and submit himself to God. After

returning from New-England, till his last sickness, he preached constantly, with freedom, and to general satisfaction. I saw him for the last time at the January term of the Benton quarterly meeting, and then, expecting to meet soon, we parted without bidding each other farewell. Thus thousands of friends separate, expecting soon to see each other, but meet not again in this world. On Saturday morning I spent more than two hours at his grave in solemn reflection; and felt that it was better for me to go to the tomb of a friend, than to visit the house of mirth.

I held four meetings in Milo, and one in Barrington; and on Wednesday, preached near brother Ira Hawley's in Middlesex. Signs of revival in this vicinity had encouraged the brethren, and ten now covenanted to seek the Lord. Some of them wept aloud, and appeared to be near the kingdom of God. Shortly afterwards, I understood that the greater part of these had professed to find Christ. I held meetings in two other neighbourhoods in Middlesex, and on Saturday returned to Canandaigua. I commenced my late journey with a wagon; but in consequence of a fall of snow on the first Sabbath, I was under the necessity of borrowing an old sleigh; which I used ten days, and in the time travelled a circuitous tour of one hundred miles. The ground being bare half of this distance, I walked the greater part of the way; and was obliged to pay nearly seven dollars for the use of the sleigh. This is a specimen of the frequent expenses of an itinerant preacher, who will not let small difficulties cause him to disappoint an assembly.

Saturday, April 4, I attended monthly meeting at Canandaigua, preached on the Sabbath, and baptized a young convert, who was added to the church. The church was happily united; and, though the revival had ceased to spread, there were several serious inquirers, and their sighs and groans frequently gave additional solemnity to our meetings. Would to God that all the churches were like those of the apostolic age!—then would the light of Zion break forth as the morning: she would enlarge her borders, and become the joy of the whole earth. ‘O Jesus.

hasten this desired day, and thy name shall have the glory.'

On Monday I went to Phelps, and preached in the evening; the day following, I visited my father, and learned that Junius had been divided into four towns; and the part which contained my former residence was called Tyre. In the evening I enjoyed a solemn season in preaching at Galen. Wednesday, I held a meeting in Rose, and in the evening addressed a solemn assembly at Adam's stand in Wolcott. On Friday I preached with freedom in the south part of Scriba, and the day following was blessed with a refreshing in the north part of the town. Sabbath, April 12, a crowd of people assembled at the latter place, and I tried to preach, but was much closed in spirit. Nearly a year had passed since my last visit to this town. Though the church had enjoyed little preaching in the time, its members remained steadfast; and of the twenty-three that I baptized, I believe none had turned back after Satan. This gave me much joy. Though the town had been visited by a very general sickness, attended with many instances of mortality, the church had regularly continued their monthly meetings. Sunday evening, I preached in New-Haven, and the next day to a large assembly in Scriba, where the Lord favoured me with liberty. On Tuesday I held two meetings; in one, eleven mourners came forward for prayer. During the remaining part of the week, I held three meetings in New-Haven and Mexico, and one in Scriba; also attended monthly meeting with the second church, and enjoyed a happy season. Two young people related their experience and desired to be baptized. Sabbath, April 19, I spoke to a large assembly from Ps. 45:13, 14: and baptized three, who were added to the church. We then communed and washed each other's feet. All the exercises were attended by the good Spirit, and it was a day of gladness. I took my leave of the brethren, went to the south part of the town, and preached in the evening with unusual freedom.

On Monday I attended a meeting three miles south

of Oswego village. As it commenced, a violent shower arose, and I spoke from Matt. 24:27: "*For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.*" The Spirit moved on the people, and the frequent flashes of lightning illustrated the solemn subject. In the three days following, I preached in Victory and Cato,—proceeded to Weedsport, and was affectionately received by brother Joseph Finck. He had been educated for a lawyer, and now, with his wife and a daughter, was a member of the church in Cato. Though they lived at a distance from their brethren, they appeared to love the humble way,—were strict in their attendance on family prayer, morning and evening. Every child, servant, and visitant, was required to attend the exercises. A part of the family, with myself, was about to go to an evening meeting; but, lest some should retire before our return, or be too weary to be profited, they were called together for family devotion. 'O, that every Christian would keep such order, and honour the household altar.' If all were thus faithful, what good would result to the rising generation! How many might be converted, that for want thereof, will probably die in their sins, and sink to everlasting ruin!

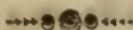
Sabbath, I preached in Spafford, and many were much affected. A young man said, that during a discourse in my last visit, conviction touched his heart, and he resolved to seek the Lord till he should find salvation. He related his experience for baptism, and was received by the church. In the afternoon, I preached with the second church in Spafford, and baptized the young man. On Monday I went to Conquest, and attended a meeting of business to settle a difficulty in the church of Cato and Conquest; occasioned by an impostor, whom they had received without letters of commendation, judging from his *own* testimony, and his *appearance*, that he was a good man. The result of this meeting was, that the church generally became convinced he was a deceiver, and agreed to hold no fellowship with him. But, four members were dissatisfied with this decision, and with-

drew from the church—took part with the impostor for a few months, when he got drunk, and conducted so wickedly that he was put into the state's prison. Then, I understood, they gave him up, and concluded that he was a bad man. This is one instance, among several within my knowledge, in which churches have suffered, and the cause has been brought into contempt, by the reception of a stranger without suitable letters of commendation. Some good people have thought them to be unnecessary, and have supposed that they possessed a spirit of discernment, which enabled them to know a man's heart by his own testimony and appearance. By referring, however, to Acts 18:27, and 2 Cor. 3:1, it is evident, that letters of commendation were in use among the Apostles and primitive Christians:—and it hardly seems possible, that any Christian, after reflection, can suppose himself to be so much more spiritual in discernment, than the primitive Christians, that he may safely dispense with the use of 'letters of commendation.'

After preaching once in Conquest, I went to Tyre, and found my father very sick. He could speak with difficulty, and was in constant expectation of death. I tarried a day, and then appointments called me to leave. I had some queries respecting duty; but recollecting our Lord's reply to one, who said, "Suffer me first to go and bury my father," I concluded it was duty to fulfil my engagements. With a sorrowful heart, I took leave of my father, and on Friday, May 1, arrived at Canandaigua. On the day following, we enjoyed a good season in monthly meeting; two united with the church. On the Sabbath, the Lord accompanied his word with power to the hearts of many, and we enjoyed a pleasant season in attending to baptism.

After preaching once more in Canandaigua, I spoke to a congregation in Middlesex; and on Friday, May 8, attended the Benton quarterly meeting at Milo. On Saturday, the meeting was held in a large barn that had been prepared for the occasion. Brother Bennett, who had lately removed from Vermont, gave a discourse; and the remainder of the day was occu-

pied in exhortations, singing, and prayer. On Sabbath morning, the barn was filled, and many stood without. Discourses were preached by Elder Wire, brother M. Burlingame, and myself. The assembly was solemn, and gave the strictest attention. On Monday I returned to Canandaigua, held one meeting, and enjoyed a pleasant season,—the cries of two mourners evinced their anxiety to find Jesus. “*How good and how pleasant it is for brethren to dwell together in unity!*”



## CHAPTER XXI.

*My third and fourth journeys to the district of London, U. Canada, and other particulars till Nov., 1829.*

WEDNESDAY, May 13, 1829, I started to go to Upper Canada, appointments having been previously given; and during the week, I attended two meetings in Greece, one in Clarkson, and one in Parma. In Greece, a few came forward for prayer. Sabbath, May 17, I attended a meeting with Elder Hannibal in Parma, and preached on the atonement. Afterwards this sermon was publicly opposed by some advocates of a particular atonement. A goodly number of converts were present, and we enjoyed a good season in communion. A revival had lately rejoiced many in this vicinity, and Elder Hannibal had baptized twenty. In the evening, I preached to a crowded assembly in Clarkson, and enjoyed freedom. The Lord had poured out his Spirit in this place also, and seven had lately been added to the church. I attended meetings in Bergen and Byron; and on Tuesday, spoke two hours, with freedom, to a crowded assembly on the town line of Batavia and Elba. Many were under serious impressions, and about twenty came forward for prayer. Six years had passed since I laboured in a reformation in this place; and now my heart again rejoiced, to find that another revival had commenced, and four persons had already

been converted. Among these was Esq. Foster, son of Judge Foster, lately deceased. He appeared to be like a little child. 'Glory to the Lord, that pure religion makes all its subjects innocent as children, and affectionate like brethren.' Infidels have nothing in their system, that can do this.

I next preached twice in Royalton, and spoke to an attentive assembly in the court-house at Lockport. On Friday, being very desirous to attend the Bethany quarterly meeting at Attica, I concluded to return fifty miles; though it would oblige me to travel with much speed to reach my next appointment, in Canada. On Saturday morning, I was present at the opening of the meeting. The reports from the churches were very refreshing. Elder Jenkins gave a good discourse, which was followed by many spiritual testimonies. On the Sabbath, about eight hundred people were present at an early hour. An interesting discourse was preached by Elder Brown. I then felt it duty to address the people. The Lord filled me with his Spirit, all glory be to his name! for without his grace, all preaching is but as " sounding brass or a tinkling cymbal." In the afternoon, sermons were delivered by Elders Miner and Jenkins; also several weighty exhortations from other preachers and brethren. The meeting closed with great solemnity, and several were apparently much profited by the services.

In the evening, I rode eighteen miles to brother Barker's in Batavia; and finding the family mostly absent at a meeting, I retired to rest at 11 o'clock. At two, I arose, and found that the family returned from meeting only an hour before; and, that since I preached in the place five days previous, it was believed six or seven had been converted. Now, we spoke of the loving kindness of the Lord and were very happy. Between three and four o'clock, I went on my way to Canada; and, though the weather was extremely warm, I reached my appointment in Southwold on Thursday at six o'clock, having travelled two hundred and fourteen miles in four days. It being past the hour, brother Straight was preaching to the people; and after sermon, I gave an exhortation. The

season was pleasant, and many rejoiced in the Lord. Friday, I held a meeting with Elder Straight in another part of Southwold. In this vicinity, the state of religion was quite low; yet it pleased the "good Shepherd" to manifest himself to his flock at this time, and one mourner came forward for prayer. We spent the Sabbath in Dunwich, and each gave a discourse, with considerable freedom, to a large assembly. Here also there was a lack of engagedness, and many seemed to have been chilled, as by the north wind. Yet, I believe the brethren generally were determined to strive for heaven.

On Tuesday, I held another meeting; and on the day following three brethren accompanied me twelve miles on horseback in a rough road, to a Scotch settlement. Here we met a considerable assembly, composed mostly of emigrants from Scotland. They spoke the Gaelic language, and usually heard preaching in that tongue every Sabbath. The Lord gave me liberty, and, though they understood English very poorly, they appeared serious, and requested us to hold another meeting. We returned to Dunwich, and on the next day I was taken ill; but obtaining relief by an emetic, I went to Southwold and spoke from Rev. 2:1. We had a solemn, confessing time. Many were revived, spoke of their unfaithfulness, and of their duty, in a very feeling manner. At times there was such weeping in the assembly, that it seemed enough to touch the hardest heart. One was awakened, and requested prayers. Friday, I held a meeting in another part of Southwold. Some mourned, others rejoiced.

On Saturday, I attended the monthly meeting of the church in Dunwich. Some of the brethren, I understood, were at home, engaged in worldly cares; others were at the raising of a building, &c., so that our number was small; still we enjoyed a comfortable waiting on the Lord. I endeavoured to urge upon those present, the impropriety of brethren's absenting themselves from monthly meeting on such occasions; and remarked, if worldlings, or others, wished to invite the assistance of their Christian neighbours, they might choose another day, rather than the one set apart by

the church for a sacred purpose. But, if worldlings will not regard the appointment of the church, then Christians should well know, in such cases, which call is binding, and obey the exhortation of Paul, Heb. 10:25: "Not forsaking the assembling of ourselves together." Were it not that Christians meet for worship, church visibility, if not Christianity itself, would soon become extinct in the earth; and this probably would be the consequence, should every Christian neglect the meetings of the church. Yet strange it is, that there are some professed Christians, who think themselves excusable in neglecting the appointments of the church. I remarked, that I thought such members as neglected meetings that are essential to church visibility, and attended to worldly concerns on the day of their appointment, as much violate their obligation as Christians; and as a church member, as they would by profaning the Sabbath. A church consists of individuals, and, to be as "*a city set on a hill*," its members must attend worship, bear their cross, and let their light shine. It is, however, but just to remark, that this case was an exception to the general faithfulness of the brethren in Canada; for I have found no people that take more pains to attend their meetings.

Sunday, June 7, I preached on the town line of Dunwich and Southwold, but my mind was in trials. Others, however, appeared to be happy. In the after part of the day, I heard Elder J. Harris preach in Southwold, from Songs, 2:3: "As the apple-tree among the trees of the wood, so is my beloved among the sons." The Lord poured heavenly consolation into my soul, and opened my mouth to praise him. On Tuesday I was greatly depressed with a sense of my unworthiness and little spirituality. 'O why this dull and stupid state? Why so little power in my preaching? and why are my labours attended with so little success? O Lord, revive thy work in my soul.' At five o'clock in the afternoon, I spoke from 1 Corinthians 1:25: "*Because the foolishness of God is wiser than men*," &c. It pleased the Lord to open to my mind the excellencies of the gospel,

and refresh me with the streams that "make glad the city of God."

On Wednesday, Elder Straight and myself started for Oxford, to attend the annual conference of the Free Communion Baptists in this province, and held a meeting in the east part of Westminster. We understood that in this neighbourhood, though thickly settled, there was scarcely a professor of Christianity. While speaking to the few that attended, I was so affected with a sense of their situation, that I gave vent to my feelings by many tears. On Thursday, we met a considerable assembly in Oxford, to whom I spoke with freedom.

Friday, June 12, 1829, the conference opened at 10 o'clock, A. M., at the house of Dea. Burtch. Being requested to preach, I spoke from 1 Pet. 2:5. The Lord favoured me with one of my best seasons, and comforted the hearts of many. Our yearly meeting had appointed Elder Straight and myself to attend this conference to open a correspondence, and, if convenient, to effect a union with this people. They received us affectionately, and advised their churches to appoint messengers to meet in conference with us in two weeks, at the house of Elder Harris. On Saturday morning a sermon was preached, and the remainder of the day was occupied by the brethren. On Sabbath forenoon, I spoke of the fulness there is in Christ for lost and perishing sinners, from Matt. 18:11: "For the Son of man is come to save that which was lost." In the afternoon, Elder Straight preached from 1 Thess. 4:16, 17, 18: "*For the Lord himself shall descend from heaven with a shout,*" &c. Many were comforted. The awakening power of God reached the hearts of sinners, and several left the assembly under serious impressions. We then united in communion, and had a very solemn season.

On Monday I rode forty miles to London, and was kindly received by Elder Huckins and family. Next morning a messenger came in haste, and told us that sister Sophronia, wife of Dea. Pierce, was thought to be dying. We hastened, and on coming near the house, heard death-like groans. She was in great

distress: soon, however, her struggles abated; she gave me her hand, and called me by name, saying, "The Lord is good to me." I had often seen her when here a year before, and many times had heard her sing with joy in the meetings at London. But now the features of death marked her countenance. She said, she thought her time was short, and asked me to pray; after which I repeated the following lines of Dr. Watts:

"Death may dissolve my body now,  
And bear my spirit home," &c.

She said "*Amen,*" and desired the brethren that were present to sing. They began to sing the 275th hymn in Buzzell's collection:

"I know that my Redeemer lives—  
What comfort this sweet sentence gives!  
He lives, he lives, who once was dead,  
He lives my everlasting Head."

Soon she joined her hollow voice, and though her breath was short, and her frame trembled as though she was sinking in death, yet she kept the tune, and sung the hymn through with extacies of joy. Never did such glory adorn an earthly palace, as now seemed to shine on the bed of death. All were in tears except the dying saint. O that every infidel could have witnessed this scene. I retired for a moment, lest I should be overcome by its touching sublimity. Soon afterwards, she sung the following lines with great animation:

'O Christians, are you ready now  
To cross the narrow flood?  
On Canaan's happy shore, behold  
And see a smiling God.  
To see a pilgrim as he dies  
With glory in his view,  
To heaven he lifts his longing eyes,  
And bids the world adieu!  
While friends stand weeping all around,  
And loth to let him go,  
He shouts with his expiring breath,  
And leaves them all below.'

When she had finished, she clapped her hands and shouted for joy. Language cannot describe the touching glory of this scene; but the holy serenity and heavenly rapture that were then witnessed amid the

struggles of dying nature, were too deeply engraven on the minds of the spectator to be easily forgotten. Her husband sat by her and wept bitterly. She entreated him to forbear, and exhorted him to be reconciled, saying, "I shall soon get through; life is short, and you will follow me in a little time."

Immediately after this, one of her brothers arrived, took her hand, and asked if she knew him. She said, "Yes, and I think I shall leave you soon." Then she began to grow cold, her breath grew short, her pulse "faint and few"—she gasped—and all was still. The friends began putting her in a position for laying out; but, to the astonishment of all, she opened her eyes, groaned, and said, "*O Lord, how long?*" In about ten minutes, she again appeared to be breathing her last—again revived, and wished to hear singing. Thus she continued through the day, much distressed for want of breath, occasionally growing cold, and apparently sinking in death, and then again reviving.

At her earnest request, a meeting had been appointed at the house at 5 o'clock, P. M.; but, as she fell into a sleep, the assembly repaired to an adjacent grove. The interview was impressive. In the evening she sung with great animation. Many spectators were deeply affected, and holy manna seemed to fall upon us like the dew from heaven. Elder Huckins said to her, "Singing wearies you; you would do better to forbear, till you receive new lungs and a new voice." She replied, "I cannot wear out in a better way." She now grew weak—her pulse ceased—her limbs became motionless and entirely cold, and her breath short and faint. The body also became cold, and some parts turned purple and spotted. She continued in this state about six hours, and then, to the astonishment of all, the body regained its heat, the pulse beat, and signs of life increased. I returned with brother Huckins, and early next morning, a messenger again called us to go and see her die. We found her in great agony of body, but composed and happy in mind. She desired prayer; after which, the brethren began to sing. She attempted to join, mov-

ed her lips, but could only occasionally utter a sound. She continued through the day in a very happy state of mind, and in the afternoon sung with great animation,

‘ O sisters, will you meet me,’ &c.

In the evening I read a chapter, and several that were present, sung her favourite hymn,

‘ I know that my Redeemer lives,’ &c.

She said, “I can’t keep from singing,” and sung with them through the whole hymn. At the close, she clapped her hands, and exclaimed, “ Glory to God, glory, glory,” &c. Her joy appeared inexpressible, and a cloud of glory seemed to overshadow us. She desired us to pray, and, though in great distress, she said, “ I am well.”

Thus she continued through the week, and on Sabbath, June 28, I addressed a large assembly, seated under a temporary bower in sight of the dying saint. After sermon, a school teacher, in an affecting manner, confessed her lost estate, and resolution to “turn and live.” Next, a man of gray hairs arose, and apparently with much penitence, expressed his fears, that, by his sins, he was lost for ever. Then, an interesting youth, lately from Lower Canada, confessed with much emotion, that he was a lost sinner, and earnestly requested the prayers of Christians. Though nearly the whole church was present, I think every member witnessed for the Lord, and we enjoyed a very refreshing season. On Wednesday, June 24, sister Pierce still remained in the same happy frame, and waiting every hour in constant expectation of her change. But, to the surprise of all, she continued three weeks longer—and then fell asleep.

On this day, I started for New-York in company with Elder Straight and his wife, and on Thursday evening, preached at the house of Elder J. Harris in Oxford. On Friday, Saturday, and Sabbath, we attended the conference with the messengers of the Free Communion Baptist churches. There were six messengers from our connexion, viz. four from the churches in Canada, Elder S. and myself; and four-

teen from the Free Communion Baptist connexion. After a full investigation of our sentiments and practice, several resolves\* were passed with unanimity. These were presented to our yearly meeting at the term in August following, and were approved unanimously.

Meetings of worship, on Saturday and Sabbath, were interesting; and it pleased the Lord to bless the word to the awakening of some. Sabbath evening, I preached at the house of Dea. Burtsch, and many were deeply impressed. After meeting, one, in great distress, prayed for mercy a considerable time. Soon afterwards he found peace in believing. We attended a meeting in Blenheim the day following, and on Wednesday met about six hundred people in a beautiful pine grove at St. Catharines. A stand for the speaker, and seats for the people, had been prepared. I preached with some freedom, and Elder Straight gave an exhortation.

On Wednesday, July 2, we left the province, and in two days rode eighty miles to Greece; where, according to a previous engagement, we attended a two-days meeting on Saturday and Sabbath, July 4 and 5. The assembly was large, the power of the Lord was present, and one was hopefully converted. Monday, I preached near lake Ontario, and baptized four. During four days following, I held meetings in Ogden, Byron, Elba, Batavia, and Attica. On Saturday, July 11, I attended monthly meeting with

\* These resolves were as follows : "First, that we find only one difference in theory between the two denominations, namely, whereas the Free-Will Baptists maintain that a saint, in this state of probation, may lose that grace and that character which constitute him *such*, and thus finally *perish*; the Free Communion Baptists generally maintain the *reverse*. Secondly, we find but one difference in practice, namely, that the Free Communion Baptists have a few "written articles of faith," abstract from the scriptures, while the Free-Will Baptists acknowledge *no standard but the Bible*. Thirdly, agreed, that we do not think these differences to be of sufficient importance to warrant propriety in *our* maintaining absolutely separate visibility. Fourthly, agreed, that we hold a friendly correspondence with each other—"follow after the things which make for peace"—baptize—break bread, and ordain with each other as occasion may require; also that we assist each other in church labours, &c., with the same freedom, as though we were but one denomination."

Elder Jenkins in Middlebury. The house was much crowded, but my heart was pained by a withholding among the brethren, which seemed to injure the meeting. This is one instance, among many, in which I have been burdened by a waste of much time in silence. Some brethren wait till they feel an *especial* impression before they will witness for the Lord. Thus, by following their *feelings*, they scarcely bear the cross; for would they witness for God, because they *have* the *truth* and *love* it, and are commanded to "*keep not silence*," meetings would be more useful; and the saints would appear in their testimony like "*an army with banners*." True, a religion without *feeling* is worthless; yet, as he that will 'not work should not eat,' so he that will not "make mention of the Lord," as he has opportunity, will dwell in a barren land, and may often have to mourn for want of a feeling heart.

Though the Sabbath was rainy, about four hundred assembled. I spoke to them in the forenoon, and Elder Jenkins in the afternoon. We were blessed with the presence of the Lord. At five o'clock, P. M., I preached again, but was closed in spirit and much tried. 'O Lord, what a worthless servant am I! have mercy upon me for Jesus' sake.' On Monday I preached at the Methodist chapel in Warsaw, and the Lord lifted upon us the light of his countenance. Toward evening I held a meeting two miles east of the village. My soul was filled with mourning and pity for sinners, several of whom appeared to be seriously exercised. After this, I attended meeting in Leicester and Moscow. The meeting in the latter place was a precious time. The Lord had lately visited this vicinity in mercy, and forty persons had professed to have passed from death unto life. On Friday I preached in Geneseo, and spent the greater part of the next day mourning on account of my unworthiness, and praying the Lord to revive his work in my soul. At five o'clock, I preached at the head of Conesus lake. Several had come together in the name of the Lord; so they obtained a blessing.

Sabbath, July 19, I spoke to a solemn congregation

in Conesus. It was a time of much seriousness among the people, and one had lately experienced a change of heart. A sudden death that had happened a few days before, had been instrumental of exciting much seriousness in this vicinity. The circumstances, as related to me, were as follows. A young woman, who was teaching school in the neighbourhood, returned from worship on a Sabbath afternoon. A shower soon after arose. She was seated near the door, beside a young man, to whom she was engaged in marriage. As the thunder increased, the young man arose, and remarked, that he thought it unsafe to sit in the door. The young woman replied, with a smile, "I will change places with you; for I am the last one to be afraid of lightning." She had scarcely taken her seat, when an arrow of lightning passed through the roof of the house, through the chamber floor, and struck them. They both fell, and likewise every person that was standing in the house, except a lad about twelve years old. He passed over their bodies, supposing the whole family to be dead, and carried the tidings to a neighbouring house. Assistance was immediately afforded, and all soon recovered, except the young woman that feared not the lightning. On her, the message of wrath was executed, and she was now in eternity. The lightning melted a knife in the pocket of the young man, rent his pantaloons, and tore his boots from his feet; yet he received no material injury. Thus, was one "*taken and the other left.*"

Elder Josiah Fowler who resided in this place, told me that he had often conversed with this young woman, and exhorted her to repentance. She would freely confess her need of an interest in Christ; yet she made vain excuses, said she was young—had time enough yet, and she hoped that she should repent before death. But how was she mistaken! And, alas! thousands of others are walking in the same way, who will neither see, nor feel their danger, till they "*stumble on the dark mountains.*" O that men would take warning; for

Snares bestrew the path of man,  
And traps of death are set around.

Elder Fowler had but lately taken a residence in this place, and, though in consequence of renouncing his allegiance to Free Masonry, as before stated, a storm of persecution had fallen upon him; yet the Lord stood at his right hand, and renewed the blessings that formerly crowned his labours. In Sparta, an adjacent town, his preaching had been instrumental of awakening many who had already been converted. Since the commencement of the revival in that place, he had baptized a number, and gathered a church of sixteen members. Several of the converts attended my meeting at Conesus, and gave animating exhortations. One of them, a lad apparently about thirteen years of age, affectionately entreated his fellow youth to come to the Saviour, saying, "The sun is not more full of light, nor the ocean more full of water, than Christ is of grace for perishing sinners."

For the four weeks ensuing, I held meetings in Penfield, Ontario, Reading, and Canandaigua, and also attended the Benton quarterly meeting at Catlin. Wednesday, Aug. 19, I left Canandaigua to attend the yearly meeting, and make another visit to Upper Canada. During the journey of this week, I preached in Greece, Clarkson, and Byron; and at the latter place baptized a young couple that had been lately married, and lately espoused to Christ. It is pleasant to see souls coming to the fold of Christ as they entered the ark, "*two and two.*" On the Sabbath I spoke to a crowded assembly on the line of Batavia and Elba, on the subject of our Lord's 'great commission.' I next held meetings in the south part of Batavia, in Bethany, and Orangeville. The glory of the Lord appeared in the latter assembly, to the joy of saints and conviction of sinners. A small church had lately been gathered in this place, through the instrumentality of Elder J. Miner, with whom I had enjoyed many pleasant hours in Green Creek, Ohio. He had but lately removed to this place. On Wednesday, in company with Elder Miner, I went to Sheldon, and toward evening, spoke to a very solemn assembly. During the sermon, Elders Fowler, Bignall, Straight, and some other brethren, came into the

meeting, and we had a pleasant interview; for as "iron sharpeneth iron; so a man sharpeneth the countenance of his friend." These brethren were on their way to yearly meeting, and the next day we proceeded in company.

On Friday, August 28, 1829, the yearly meeting commenced in Eden, and continued four days. The exercises in the meetings of worship were very interesting. Many were refreshed, and several backsliders came forward for prayer. Elder James Harris, from Upper Canada, Elders Cheney and Walker, from Ohio, and Elder Newbold, from Pennsylvania, attended. The Wayne quarterly meeting in Ohio, made application to unite with the yearly meeting. A council was appointed to examine into their standing, and if they thought advisable, to receive them into the connexion. This was done. The Wayne quarterly meeting contained eight churches, five elders, one unordained preacher, and one hundred and forty-eight members.

On Monday I attended a solemn meeting with Elder Harris, in Eden. Next morning we continued our journey to Upper Canada, and on the Thursday following, arrived at Oxford. Here, a good revival had been progressing since the annual conference at this place in June previous. I began to hold meetings, and when I witnessed the grace of God in this work, my heart rejoiced, and I gladly pointed mourners to "the Lamb of God, that taketh away the sin of the world." Several that had been converted, dated their awakening at the meetings holden in my former visit. This was a comfort to my heart; but the glory belongeth to God. I continued several days in Oxford, and in Zorra, an adjacent town, and held meetings in different neighbourhoods. The attention of the people appeared generally called to the things which belonged to their peace, and we enjoyed some interesting seasons. Sabbath, Sept. 20, I preached twice, and baptized three in Oxford. I believe the Holy Spirit seriously impressed the minds of several, particularly at the time of baptism.

Sabbath evening, Sept. 20, 1829, I entered into

one of the most solemn and important engagements of life. It was a union in marriage with Marilla Turner, of Zorra, Upper Canada. Next morning we bade the parental home adieu. To our parents, and to us all, this was a solemn parting. In the evening, I preached with freedom at Burford; and on Wednesday, at St. Catharines. At the latter meeting, I understood that several were seriously affected, among whom were two or three Roman Catholics. Next day we visited the monument erected on Queenston heights, to the memory of Gen. Brock, a British officer, who fell in battle near this spot during the late war. We ascended the spiral staircase to the height of one hundred and twenty feet. The prospect was beautiful and extensive. Yet when I considered this work, I was reminded of the saying of Solomon: "*Vanity of vanities, all is vanity.*" O how great a contrast between the reflections occasioned on visiting the monument of an officer, and the tomb of a *Christian!* At the former, we witness the solitude of glory that has faded away; and at the latter, we hear, as it were, a voice, saying, "*Blessed are the dead that die in the Lord.*"

On Friday morning, while we were riding near Lockport, a black cloud arose, and a loud roar of thunder continued six or seven minutes without cessation. Man and beast were frightened, and all around appeared solemn like the judgment. But when the last trumpet shall be blown, and its roar be continued till all the dead shall awake, and every one appear before God, alas! what fear and trembling will then take hold on the wicked. In the afternoon, we arrived in Royalton, and were received affectionately by our relatives. I held three or four meetings, and reached Canandaigua on Friday. Next day, we attended the monthly meeting, and one was received for baptism. On the Sabbath, I preached with the church; and on Tuesday, in company with Elder Straight, proceeded toward Spafford. We held a meeting in Junius; and while Elder S. was exhorting sinners to repent, a Universalist threatened him with violence, if he did not stop preaching that the wicked should be damned. But he waxed bold and spoke

with more power. Thus the Lord maketh "*the wrath of man*" to praise him. Thursday, I preached at a funeral on the island west of Montezuma, and also at Weedsport. Several were affected. On the day following, we arrived at Spafford, and met with many brethren, whose presence rejoiced my heart:

Saturday, Oct. 10, 1829, the third session of the General Conference opened in this town, at 9 o'clock, A. M. Ten messengers were present from the New-England states. Interesting discourses were given by Elder Hobbs, sister Hedges, and Elder J. M. Yearnshaw, and followed by animating exhortations: Sabbath morning, at the hour of nine, the house was filled, and at the opening of the meeting, it seemed as though we were all "by one Spirit baptized into one body." Elder S. Curtis, a young man from Maine, preached from John 4:13, 14: "Whosoever drinketh," &c. The Holy Spirit made considerable impression on the assembly. After a short intermission, Elder N. Brown preached from 2 Pet. 1:3, 4: "According as his divine power," &c. The solemnity in the assembly continued to increase, and Elder E. Place next arose, and repeated Jer. 12:5: "*If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?*" He said, the Lord had sent him from New-Hampshire to this meeting, and given him a witness that he should here see souls converted. This saying made me tremble, for fear he had spoken presumptuously; for I knew the state of the church, and of the people in this place; and it was such, that it seemed impossible sinners should be converted. But when he began to describe the "*swelling of Jordan*," his soul was led into the sanctuary of God—he saw the end of the wicked, and spoke with as much power as any man I ever heard before. The place became awful, and the scene surpassed description. Every eye was fixed on the speaker, till unnumbered faces were bathed in tears, and many frames convulsed; while touching groans burst from sinners' hearts, "and all around

seemed like the judgment." My feelings were so powerfully affected, that I queried whether I should lose my breath or live through the scene. Many sinners were awakened,—wept for their transgressions, and we now expected to see souls converted. After the sermon, many exhorted, and the exercises closed with great solemnity. Another sermon was preached in the evening by Elder P. Hall. On Monday, the meeting of business detained me from the meetings of worship till the Conference adjourned in the evening. On entering the meeting, I found that many were on their knees praying earnestly. They continued wrestling with the Lord, till five were brought to rejoice. The meeting closed at two o'clock in the morning. Next day, worship was attended; and in the evening more than thirty mourners came forward for prayer. The exercises continued till midnight, and two or three professed to find peace in believing. On Wednesday two sermons were preached, and the power of God attended them. One of the converts, a young woman, was so filled with the Spirit of the Lord, that her strength failed, and she remained nearly motionless through the meeting. One of her brothers was angry and took her away. In the evening the Conference closed.\*

\* Among other resolves passed at this session, were the following :—

*Scriptures.* "Agreed, that in the opinion of this Conference, the holy Scriptures are the primary rule of faith and practice for the church of Christ; and being given by inspiration, are fully competent 'thoroughly to furnish the man of God unto every good word and work;' consequently any other, as such, would be detrimental to the principles of Christianity; and that it is the duty of every member in the Free-Will Baptist community, in every station and condition, to guard with the utmost vigilance and care, against any innovation upon this sacred principle: that the ancient 'land-mark' so judiciously set up by the fathers, be not removed.

*Kneeling.* Agreed, that in our opinion, agreeably to Scripture, kneeling is the proper attitude for Christians in time of prayer; and that this form should be observed in all cases where it is not absolutely inconvenient.

*Government.* Agreed, that in the ministry of the church, abstractly considered, is no authority pertaining to her government; but that the whole authority is vested in the body, which is the church, compact in all its parts; that consequently the establishment of an aristocratical form of government in the church, strikes a deadly blow at the vitals of Christianity, as far as its influence extends. [See next page.]

The business of the Conference was conducted with great unanimity; and although every part of the connexion was here represented by delegates—many subjects considered, and much business transacted; yet the greatest point of difference that appeared, was, “whether a private labour, according to Matt. 18: 15, 16, 17, should be taken with an offending brother whose crime has been committed publicly, or whether he should be immediately called to an account by the church.” A large majority of the Conference decided in favour of the latter position. I considered this an experiment, which gives proof that a denomination may exist, be uniform in sentiment and practice, and all “speak the same thing,” without being bound together by *disciplines* and *articles* of men. The Bible is sufficient to make the “*man of God—perfect, thoroughly furnished unto all good works.*” Yes, sufficient to enable a denomination to be uniform in all the essentials of the gospel. Is there any degree beyond perfection? What doth the man of God need further, when he is “*thoroughly furnished unto all good works?*”

On Thursday morning, the young man who took his sister from the meeting the day before, kneeled for prayer; and in the evening meeting, the number of mourners increased to nearly forty. We continued our stay in Spafford nearly a month, attended meetings day and night, and enjoyed many blessed seasons. The reformation continued till the number of converts increased to about forty, and I enjoyed the privilege of baptizing eleven. In this time, I preached in several other towns. In Sempronius a revival commenced, and a goodly number were converted. In one meeting that I attended, some of the “*baser sort*” raised an opposition—threw down candles—cast sticks into the assembly—threw a large ball of mud at me while I was speaking—cut harnesses, &c. As the revival had just commenced, it was thought that Sa-

---

*Family prayer—and conference meetings.* Agreed, that we earnestly entreat all the members of this connexion, strictly to maintain the important duty of family prayer. Agreed, that we earnestly entreat all our churches, to consider it their indispensable duty, where conveniently situated, to hold and faithfully attend, weekly prayor or conference meetings.

tan had been disturbed, and was now mustering his forces. But, glory to God, he is a vanquished foe.

On Tuesday, Nov. 10, we left Spafford for Canandaigua. I preached once by the way, and on Saturday, met with the church in monthly meeting. We tarried nine days, and enjoyed some refreshing seasons. The brethren appeared more engaged than formerly, and some of their testimonies were spiritual and weighty. About two miles from the place of our meeting, a good revival was progressing among the Methodists.

On Sabbath, Nov. 22, 1829, I had the privilege of baptizing my companion. As some circumstances attending her conversion were rather remarkable, I have thought a short sketch of her religious experience introduced here, might not be altogether unacceptable to the reader, and I have hoped might be instrumental of good to some poor soul that may have fallen into a like situation.

She was the eldest daughter of Capt. Daniel Turner, formerly of Arlington, Vt., now of Zorra, Upper Canada. Till the age of eighteen years, she resided mostly with her parents in Arlington, and attended school. She was taught to respect religion, and usually attended public worship with the Episcopalian church. After her parents removed to Canada, she spent nearly three years teaching school in Oxford. In March, 1829, a little before she was twenty-two years old, she was first brought seriously to feel her need of the Saviour. It was deeply impressed on her mind, that, if she did not immediately turn to God, she should be cast off for ever. Then she resolved to seek the Lord, and sighed for her neglect of the Saviour. Her sorrow increased, till she felt constrained to abandon her usual studies, and devote her whole time to reading the Bible, to meditation, and prayer. In about two weeks, while reading a sermon on the sufferings of Christ, she thought she *could* and *would* believe in the Son of God;—she thought she *did believe*, and her burden left her. For a day, she rejoiced, and indulged the hope that God had forgiven her all. But the next day, while reading the scripture, “We

know that we have passed from death unto life, because we love the brethren," she thought her evidence was not clear, and that the change in her attachment to Christians was not such as they had experienced. So she resolved to renew her supplications as a penitent, lost sinner. She has since related her exercises on this occasion, as follows:

"Now, alas! I could not feel a sense of my sin. I laboured for it, but it could not be obtained. I tried to hope, but my spirit sunk, and I despaired. Every thing confirmed me in the belief, that there was no mercy for me. I regretted my existence—envied the idiot—and would have gladly exchanged places with the reptiles—or plunged into non-existence. My food became loathsome, my sleep departed, and often when I took a drink of water, I thought I should soon be with the rich man in hell, where I could not obtain even one drop. Whole nights were sometimes spent in prayer, without any relief—my flesh wasted away, and I drew near the grave. My friends looked on me and wept. I could not comfort them, for I was comfortless myself. Then I said, my life is useless, and I am a cause of grief to all that are dear to me."

Her parents, alarmed on account of her gloomy state, invited ministers of different denominations to converse with her, hoping it might be instrumental of her gaining some consolation. But all seemed to be in vain. Deep sorrow was depicted on her countenance, and she appeared extremely disconsolate. In conversation with one who visited her, she said: "I have not seen the magnitude of my sins in neglecting the Saviour; and now my heart is not susceptible of penitence. I think there is no mercy for me; not because God is a respecter of persons, or his grace insufficient, but because I have refused his mercy. I try to pray; my lips speak, but my heart will not draw near to God. Every effort seems to be useless, and all my former joys are fled. Still, I know it is not the love of the world that prevents me from coming to Christ; for could I have a thousand worlds by turning my hand over, I am confident I should not do it; yet if I could obtain an interest in Christ by pass-

ing through the pangs of death ten thousand times, I would joyfully submit to these terms. But, alas! I believe there are but few days for me on earth; and while I have them, I am constantly reminded of their short duration. These reflections, at times, so affect me, that I tremble, and my strength fails." While making these statements, she wept profusely, and all her emotions seemed to exhibit a state of confirmed despair.

Upon this account of her state, the following scriptures were recited to her: "Come unto me all ye that labour and are heavy laden, and I will give you rest." "Look unto me, and be ye saved, all the ends of the earth." "Thou shalt find him, if thou seek him with all thy heart and with all thy soul." "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." "Him that cometh to me I will in no wise cast out." "But," said she, "these promises cannot apply to me. To come to God, we must have faith: 'whatsoever is not of faith is sin.'" She was then exhorted to pray for faith. She replied, "I cannot pray acceptably; to pray with the lips only, is mockery. Once I might have prayed—but now my heart will not feel—it cannot feel—and how can I come to a holy God?" She was answered, "Come repenting." "I cannot repent," she replied: "genuine repentance is a deep sorrow for sin. True, I regret my neglect of God, and feel in some measure the miseries of sin.—And the damned in hell may do this; may feel as much, and more; but what does this avail them? surely, no more than it does me. I might have repented, if I would have improved my day; but now, I am only reminded that my probation is concluded, that after a few solitary days, I must lie down in eternal sorrow." "But," it was replied, "God is longsuffering—not willing that any should perish;" and "his tender mercies are over all the works of his hands." She answered, "True, and this increases my guilt; for I have rejected his long-suffering, and trodden upon his tender mercy. And I am now justly condemned, and the throne of God

will be for ever clear in my eternal damnation." All the scripture promises suited to her case, and all endeavours to apply them, she would either evade by argument, or by saying, that she felt they could not apply to one in her situation. She said, "I have tried to hope, but it is vain—it is deeply impressed on my mind, that nothing remains for me, but to "go away into everlasting punishment." Yet I cannot murmur against God. My feelings are changed; I am a stranger to the former reflections of my mind; indifferent to my former pursuits, and I loathe the gayety of the world. The months I spent in useless needle-work, witness against me; and I am reminded that I have done worse than to waste them for nought. Had I spent that time seeking the Lord, I might now have been happy."

It was remarked to her, that if she ever found peace, it would be in prayer; that the Lord had answered the prayers of wicked men and of devils, Mark 5: 12, 13, 17; and, much more, would he answer the prayers of those who sorrow for their sins and forsake them. Then it was proposed to her to kneel and pray thrice a day for a year. She declined, saying, it would be of no use. But after some reflection, concluding it could do no harm; she made the covenant. Ten days after this, she attended the conference of the Free-Will and the Free Communion Baptists in Oxford; and several friends spent a night in prayer with her; still she found no relief, and the next day her distress increased. She observed, "If so many prayers of the saints in my behalf, gain no access, the cause must be, that my doom is unalterably fixed." The state of her mind continued about the same for several months, as appears by the following extracts from her letters:

July 30, 1829, she writes:—" Still it appears to me, the door of mercy is *for ever* and *justly* closed against me; for God has called, and I have refused; he stretched out his arm, and I would not regard. And what am I, that I have dared to refuse obedience, and to rebel against an Almighty God, who had power any moment to sink me into an abyss of wo and misery!"

But, instead of this deserved doom, his sparing mercies have followed me, and temporal blessings have been bestowed with a liberal hand. I review these mercies, and at times indulge the vain hope that they will lead me to love, and place an unbounded confidence in their divine Author. But, O the depravity of my heart! — The thought, that happiness has for ever fled my bosom, makes me at times almost indifferent to my fate. Yet I am in the hands of God, and with him, all things are possible. — My sister appears to be serious; she arose in meeting two days since and expressed a determination to seek the Lord. She is two years younger than myself; and, did I possess millions of worlds, I would joyfully give them up, if I could by that means recall two years of my life. But, alas! vain wish! Why do I spend a single thought on that which cannot be, when soon, I may have an eternity to reflect in?"

Aug. 20, she writes:—“ What infatuation, what fatal madness has deceived me, and caused me to treat the mercies of Heaven with such neglect and indifference! What has the Lord not done for me, that would have been likely to inspire my soul with gratitude and love, and secure my obedience? Often does my heart recur to the scenes of childhood, when I fondly pictured to myself, and my heart glowed in contemplating what I then believed to be the virtuous principles that would be engraven on my soul, and the usefulness that would mark my future life. But when I look back for these fruits of piety, what do I find in their stead? I am led to exclaim, ‘ wretched ingrate that I have been!’ O the deceitfulness of sin! Justly may it call for the vengeance of a holy God.

“ I mentioned in my former communication, that my sister was serious. She has found comfort, and gone forward in the ordinance of baptism. I walked with her to the water, but could go no further. It appeared to me, that we should soon be separated for a long eternity;—she to be a partaker of the glorious rest provided for the children of God, while, alas! I should have my portion with unbelievers. — ‘ O that it were not *for ever!*’ The certain conviction

that this must be my fate, if I die in my present condition, causes me to refer my hopeless case to Him, who alone can cleanse my soul from all its impurities. But I am sensible, that my prayers want that quality, which, alone, can render them acceptable; for when asking, it appears to me, I am requesting that which will never be granted; that I am pleading him to do more for me than he ever did for any one in my situation, or more than he has promised to do. This thought rests on my mind with such weight, that all the arguments I can urge will in no manner affect it. Again, at times, when I reflect on his power, and that he is not willing any should perish, I think I may possibly experience his salvation. But no sooner do I recollect my situation, than this also vanishes. Sometimes, I say within myself, ‘I am in his hands, and will wholly resign myself to Him;’ but I can no longer do as I would.—My soul is in possession of the powers of darkness, and it is an Almighty arm alone which can rescue me. The grave will soon be my bed; and, were I prepared, I could this moment greet death as a welcome friend. But while life shall be spared, I will strive to seek the Lord.”

During the summer, the food she allowed herself to support nature was reduced to almost nothing, and her sleep, on an average, to about two hours in twenty-four. Her health declined till she was reduced to a mere skeleton, and apparently stood on the brink of the grave. Not a smile cheered her countenance; much of her time was spent in weeping, and her friends mourned for her as for one that was dead.

This was the situation of her mind, both at the commencement of our acquaintance, and at the time of our marriage. Yet, I believed the Lord by his Holy Spirit had shown me, that he designed this visitation of his stern justice, to prepare her for his service. In these circumstances, our engagement for life was attended with much solemnity and weeping. And I should have preferred still deeper mourning on this occasion, rather than to have entered into the marriage covenant with that inexcusable vanity and trifling, which, too often, at such times, corrupt men, and of-

send God. After our marriage, she still continued in her despairing state, and passed much of her time in bitter weeping. My faith, that she would yet be brought to rejoice in the Lord, seemed to give her a little hope; but, from her own feelings, she still judged her case to be hopeless; and remarked, that she thought I should have to bear her afflictions but a few days, and then, with her, all would be lost. Our days passed in mourning, and much of our time was spent in prayer.

On our arrival at Spafford to attend the General Conference, a preacher, who was my friend, on becoming acquainted with the gloomy state of my companion, said to me, "I am surprised that you have married a person in her state of mind—she cannot live long in this situation, and I think it probable her despair will end in insanity." I replied, 'I am aware that many spirits have gone out into the world, and that often, man is deceived. Yet, I *know*, if God ever spoke by me, I shall yet see her happy in the Lord.' In the evening, on Monday, Elder Place begged a dismission from business, that he might go to the assembly of worship; "For," said he, "I have a message from the Lord." Soon after entering the meeting, he addressed my companion, and said to her, "I have a message from God unto you;"—then told her, he knew in God there was mercy for her, exhorted her not to despair, and said, he knew the Lord never gave his children, in behalf of one whose case was hopeless, such a travail of soul as he felt for her. After speaking to her case about half an hour, he exhorted her to kneel in presence of the assembly and pray for mercy. She did—a ray of hope pierced her direful gloom. The chains, which for seven long months, had bound her mind, now gave way; and she began to believe that the Lord would grant unto her the joys of his salvation. The cries, "Lord have mercy"! "God be merciful to me a sinner"! were now heard in every part of the assembly. About this time, the members of Conference adjourned their business and repaired to the house of worship. I found my companion rejoicing in the work of the Lord,

though she hardly dared to think she had found any comfort that would be permanent. But from the time of the Conference, her faith, hope, and joy gradually increased, till she gained entire victory over her desponding state of mind.

On Sabbath, Nov. 22, she related her experience, and was received by the church at Canandaigua. After sermon, we retired to the shore of the lake, where she was baptized. For this opportunity, my joy was unspeakable, and I said in my heart, as did one on another occasion: “*My soul doth magnify the Lord—For he that is mighty hath done to me great things; and holy is his name.*” She was now a ‘help’ in the things of the kingdom; she accompanied me in my travels, and in every meeting usually spoke in exhortation or prayer. The furnace through which she had passed for seven months, appeared to have weaned her from the world, its pride, and its vanity; and she seemed to have no object or desire, except to devote herself to God and his cause. If at any time, I expressed sorrow for want of any convenience of life, she would remind me of the poverty our Saviour endured, and say, “*Is it not enough that the servant be as his Lord?*” or recite some other similar scripture, assuring me that she felt it a privilege, if the Lord called, to suffer for his sake. She dated her experience previous to her sinking in despair. This is one instance, among many that might be named, in which after souls have received the pardoning grace of God, they have, in consequence of yielding to doubts, waded through the waters of affliction; for months have sighed in the deepest anguish, and trembled for fear they should rest on a false hope, while they would not knowingly sin for a world. Too often they are censured, when they ought to be treated with tenderness and encouraged to persevere. They try to believe, and if there appears to be any hope, they tremble, and weep, and say, “*It is not for me.*” I have observed that such persons rarely, if ever, are delivered suddenly. Their light and hope, generally increase gradually.

## CHAPTER XXII.

*Particulars of my travels and labours from November, 1829, to September, 1830.*

MONDAY, Nov. 23, we attended a meeting in the west part of Middlesex, and found a good revival progressing among the Methodists. On a Sabbath previous, one of their preachers, as I was told, went down into the water with the converts, and baptized seventeen. We attended meetings in different neighbourhoods in the town. In one, at Flint creek, twenty arose for prayer. A reformation had just commenced under the labours of Elder Wire, and two had obtained a hope. I next preached in Italy, and the word was attended with the power of God. Here also five or six had lately found the Saviour; and I was informed, that in an adjacent neighbourhood all the young people had "turned to the Lord."

After preaching in several other churches, I met the church in Canandaigua in monthly meeting, on Saturday, Dec. 4: five came forward for prayer. On the Sabbath, we enjoyed a refreshing time in devotion, communion, and washing the saints' feet. On Monday evening, I rejoiced to find the work of the Lord progressing in Conesus. Next day, I held two meetings in Sparta, where the Lord manifested his power. The reformation that commenced under the labours of Elder Fowler, immediately after he renounced Free Masonry, still continued; and the church that he gathered in the spring, had now increased to the number of forty. On Thursday, I spoke in Groveland, from Rev. 2:4. Saturday and Sabbath, Dec. 10, 11, we attended a two-days meeting at Bethany, in which saints were happy, and sinners were awakened. The Lord had lately poured out his Spirit in this place, and about thirty had found the Saviour.

The following week, we attended meetings in Batavia, Byron, Clarkson, and Greece; then returned to Canandaigua. The last of December, we visited a few churches of the Ontario quarterly meeting, and

on "new year's day," 1830, attended a session of said meeting at Galen. The week ensuing, I preached in different towns, and attended the Benton quarterly meeting, at Flint creek in Middlesex. We understood that nearly sixty had been converted in this place since our last visit. A school teacher was one of the first. Several of his scholars, from the age of ten to fifteen, became serious; and some of them retired to a wood, at the time of intermission, to pray for mercy—forgot their school till near its close, when they returned happy in the Lord. Nineteen of the children had professed to be converted; and while I heard them tell what God had done for their souls, I rejoiced that the Saviour had said, "Suffer little children to come unto me, and forbid them not." This was also a day of good tidings from other churches. During the meeting on the Sabbath, a woman of about three score years was converted, and for the first time shouted the praises of Emmanuel.

We returned to Canandaigua; I preached twice, and baptized a lad of the age of twelve years. Jan. 16 and 17, we attended the second session of the Allegany quarterly meeting, holden in Sparta. The revival in this town had spread into Springwater, Conhoeton, and Dansville. Elder Fowler had lately baptized fourteen, and the number of the church had increased to fifty-five. During the meeting five souls were hopefully converted. This quarterly meeting was organized about three months before; and, at this time, consisted of four churches, containing one hundred and forty-four members, three elders, and two unordained preachers. The largest of these churches was in the town of Independence. It was gathered by Elder Nathaniel Perkins, a Free Communion Baptist. He, with the church, I understood, renounced their belief in the '*certainity* of the perseverance of the saints,' and embraced the doctrine of the '*necessity* of their perseverance.' They were now blessed with a revival.

Jan. 22, 23 and 24, we attended the Bethany quarterly meeting, holden in the south part of Penfield. The reports from the churches were interesting, and

some of the preachers came in the fulness of the blessing of the gospel. On the Sabbath, for want of room, meetings were held in two places. Elder Jenkins preached to one assembly in the forenoon, and to the other in the afternoon, with great power. Unusual solemnity rested on the people, and many were melted into tears.

On Monday and Tuesday, I held meetings in the north part, and in the centre of the town. Tuesday evening, I preached where the quarterly meeting was held, and rejoiced to find that the work of the Lord had begun. I was informed, that on Monday morning, a young man who was teaching a dancing school, and a professed Universalist, begged some of the preachers to pray for him. He requested a prayer meeting to be appointed in the evening on his account; and, though it was very stormy, a large house was crowded with people. Thirteen mourners kneeled for prayer, and one or two were brought to praise the Lord. On the evening of my meeting, thirty mourners came forward for prayer, and two were brought into liberty. Leaving Penfield, we returned to Canandaigua, and held a few meetings in different towns.

In the fore part of February, we journeyed to Zorra, Upper Canada; and on the way held several meetings, which were refreshing. But as the sleighing left us suddenly, after a very short stay with our relatives, we returned in haste; and, on the 20th of February, we arrived in Penfield. Since the quarterly meeting, many a proud sinner had been brought to bow at the feet of Jesus. The brethren had just returned from monthly meeting; in which they said ninety-six witnessed for the Lord, fifteen united with the church, and one soul was converted. The next day, I stood in a window of a large stone school-house, and spoke nearly two hours to about eight hundred people, half of whom stood without. After this I had the privilege of baptizing three: one was a little girl that experienced religion at the age of six. She had anxiously waited for this opportunity; and when raised out of the water, exclaimed, "Glory to the Lord." In the evening we had a very happy meeting; many

converts spoke, sinners confessed, and a boy twelve years of age professed to find Jesus, and was so filled with joy, that he only cried, "Glory—I am happy—glory, glory," &c.

After attending meetings in some other towns, we returned to Canandaigua. Sabbath evening, I preached in the asylum for the poor of Ontario county, and enjoyed the presence of the Lord. We understood the expense of this establishment was about eight thousand dollars; and we were highly gratified on viewing the ample provisions for the comfort of the afflicted. At this time, the asylum contained nearly one hundred; the greater part of whom were brought to this place through *intemperance*. They enjoyed many religious privileges.

In the early part of March, we returned to Penfield, and found the reformation still spreading with great power. Seventy, as we were informed, had already obtained a hope. Meetings had been attended every evening, and nearly every day since the quarterly meeting. We attended an evening meeting with Elders Hannibal and Straight. Many powerful exhortations were given, and several came forward for prayer. The next day, I preached with unusual liberty; and in the evening attended a conference meeting. A man who had lived in sin, and in Universalism, arose, apparently in the agonies of despair, and said, "I need not ask Christians to pray for me—there is no mercy that can reach my case." One of his daughters, who was a young convert, addressed him very affectionately, and earnestly entreated him to look to Jesus for help; then turning to the assembly in a flood of tears, she said to the wicked, "Behold the awful consequences of living in sin." About forty arose for prayer, and it was a time of great mourning. Almost every house in the vicinity had become a house of prayer, and the work was more glorious than any I had ever before witnessed. The dancing master and fiddler, with their pupils, were converted to God, and their ball-room was open for worship.

We were told, about this time, that a boy eight years of age, was in a barn praying for mercy. As

he arose, he looked on a horse that was named 'Dick,' and with astonishment exclaimed, " 'Dick is praising God!'" He was filled with wonder; and as he ran to tell his parents, he passed the cattle, and, with increased surprise, cried out, " Why, the cattle are praising God!" Before he reached the house, he saw the geese, and seeming quite amazed, he exclaimed, " And the geese are praising God too!" When he came to his parents, he said, with great animation, " Dick is praising God, and the cattle are praising God, and the geese are praising God." He scarcely had finished his story, when he cast his eyes on the cat, and with transport exclaimed, " Why, puss, you are praising God too!" This simple exhibition of a change in the child, which he supposed to be in the things he saw, melted the hearts of his parents, and they confessed the work to be of God. This little child followed his Lord in baptism. At an evening meeting, I heard him give an exhortation that was extraordinary for one of his years. After attending another meeting in Penfield, in which former scenes were repeated, I preached in several other places; and on Saturday, March 6, attended monthly meeting with the church in Canandaigua. On the Sabbath, we had a refreshing season in communion and washing the saints' feet. ' Glory to God for the ordinances of his house.'

Monday, March 8, we started with a wagon for Scriba, rode thirty miles in a tedious storm of snow, and arrived at Lyons late in the evening. Next day, we proceeded in a sleigh, and in the evening, called on a family of professed Christians. I desired something to eat. They told us they had nothing cooked, and they could not accommodate us; so we rode about eighteen miles further, much of the distance on bare ground, and after midnight arrived at the house of brother K. in Scriba. Mrs. K. was not a professor; yet she arose with apparent gladness, and prepared us a meal. The occurrences of this evening, reminded me of two sayings of our Lord, and their application: " I was a hungered, and ye gave me no meat."—" I was a hungered, and ye gave me meat."

Here I found an empty seat. The father of the family died a week before. He was a member of the church, and ever when I saw him was much engaged in the service of the Lord. He once told me, he hoped and believed, that when his time was fulfilled, he should go to his home suddenly. I was informed that he took his dinner, apparently as well as usual, then suddenly fell from his chair. He was taken up immediately—but he was dead. ‘O Lord, may I also be ready.’ I held six meetings in Scriba, and found the two churches in this town, and the one in New-Haven, in a state of engagedness; and, though destitute of an administrator, they appeared to maintain gospel order. On Monday, March 15, we left Scriba, and after a tedious journey, arrived at Canandaigua.

During the week following, I journeyed about one hundred and fifty miles, and suffered much from a tedious storm. Sabbath, March 28, I preached twice to a small assembly in Geneva. Next day, we attended a meeting in Fayette, and tarried at the house of Mr. Whitmer. Here we saw two or three of his sons, and others to the number of eight, who said they were witnesses of a certain book just published, called the “*Golden Bible*,” or “*Book of Mormon*.” They affirmed, that an angel had showed them certain plates of metal, having the appearance of gold, that were dug out of the ground by one Joseph Smith; that on these plates was written a history of the ten tribes of Israel which were lost, and revelations to different prophets that arose among them. They stated the writing could be read by no person, except by the said Smith; and, that the Lord had inspired him to translate and publish the book,—that none, but twelve chosen witnesses, had been allowed to see these plates, and that now they were “hid up unto the Lord.” They further stated, that twelve apostles were to be appointed, who would soon confirm their mission by miracles—and, that if any one read their bible and did not believe, they would be given up and lost for ever. These eight, we understood, were in company with Smith and three others. A copy right was secured by Smith in his own name. The book contains about six

hundred octavo pages of small print. Five thousand copies were published—and they said the angel told Smith to sell the book at a price which was one dollar and eight cents per copy more than the cost, that they “*might have the temporal profit*, as well as the spiritual.”

When I was in Ohio, I had quite a curiosity to know the origin of the numerous mounds and remains of ancient fortifications that abound in that section of the country; but could not find that any thing satisfactory was known on the subject. Having been told, that the ‘*Book of Mormon*’ gave a history of them, and of their authors, some desire was created in my mind to see the book, that I might learn the above particulars. I wished to read it, but could not, in good conscience, purchase a copy, lest I should support a deception; so they lent me one, and I read two hundred and fifty pages; but was greatly disappointed in the style and interest of the work. For, so far from approaching the sublimity of the inspired writers, they would bear no comparison with the Apocrypha, or the Alcoran. Indeed the style is so insipid, and the work so filled with manifest imposture, that I could feel no interest in a further perusal. It contained several extracts from the Scriptures; and, with a little variation, Christ’s sermon on the mount. From all the circumstances, I thought it probably had been written originally by an *infidel*, to see how much he could impose on the credulity of men, and to get money. Yet, I expected they would make converts; for there are many people who are fond of new things; and there is scarcely any system so absurd as to obtain no advocates. Shortly after this, I understood that one of the witnesses baptized Smith, and then Smith baptized others. If one believed the book, he was considered a fit subject for baptism.

On reviewing this pretended revelation, I was forcibly struck with the contrast between the introduction of the gospel of Christ, and that of the ‘*Book of Mormon*.’ The former came *down* from heaven; the latter is said to have been *dug out* of the earth. The gospel was first preached *openly*, with power, in the

sight of all men, and written afterwards; the ‘Book of Mormon’ was first written, *secretly*, and out of sight from all men, except twelve, and preached afterwards. None of the works of Christ and the apostles were in secret, but open to the examination of all; the origin of this book is hid in the dark. The gospel of Christ was confirmed by unnumbered miracles, wrought in the most public manner; the ‘Book of Mormon’ is not confirmed by any miracles, but its authority rests on the testimony of twelve men whom we do not know. The gospel of Christ presented to its apostles no temporal gain, but the loss of all things; the ‘Book of Mormon’ has a copy right secured, that its witnesses may “*have the temporal profit*”—so men cannot tell, that this “*profit*” is not what induces them to bear such witness. The gospel is confirmed by a thousand prophecies that preceded, and pointed to it, and are still daily fulfilling; but we know not that any prophecy pointed to the ‘Book of Mormon.’ The Bible is a book of perfect harmony, and unrivalled sublimity; the ‘Book of Mormon’ is full of absurdity, and too dull to charm the soul.

On Tuesday, I preached in Lyons; and in the early part of April held two or three meetings in towns eastward, and attended a session of the Ontario quarterly meeting in Conquest. It appeared to be a time of mourning among the churches; yet we enjoyed some good from the Lord. After this, I preached once in Phelps, twice in Geneva, and broke bread to five members of the Benton church, who had a temporary residence in the place. We also attended to washing feet; some Methodists united with us, and we enjoyed a good season. I preached two Sabbaths in Canandaigua, attended several meetings on week days, and was blessed with some refreshings. Monday, April 19, I preached in Macedon; signs of a revival appeared, and several animated exhortations were given. Next day, I preached in Perinton, near Penfield. Since our visit six weeks before, the glorious work had spread into adjacent towns, and it was now thought that one hundred and fifty had been converted. Elder Parker, who had constantly labour-

ed in the reformation, had baptized sixty, and more than seventy had been added to the church. The land of darkness had truly seen a great light, and the shadow of death had fled away. Leaving Penfield, we visited several towns west of Rochester.

In the latter part of April, on our way to the Allegany quarterly meeting, we called at the house of Mr. Markham in Dansville, where, on the 4th of January previous, a shocking murder was committed. Mrs. Markham stated to us these particulars:—A well dressed stranger, whose name was Millard, told a man named Smith, who was at work for Mr. Markham, to take a span of horses and carry him to Howard. Smith refused, and Millard began to beat him. Smith returned the blows for a minute, then took an axe for his defence, and ran into the house. Millard knocked him down with a club, then seized the axe, and with one blow chopped off his head! Mrs. M. being alone with her children, fled through a back window. Millard split open the body of Smith—took up his head by the ear, and his tongue fell out—then he pursued Mrs. M., and when he had nearly overtaken her, several men came to her assistance, pursued Millard two hours, and took him. Then he exclaimed, “Lord, what have I done! *Is there a mason here?*” One present replied that he was a mason, but his crime was “*too great*” for mercy to be expected on that ground.\* Mrs. M. was greatly affected while she related the circumstances; and it appeared that this scene had been instrumental of her conversion to God.

Friday, April 30, 1830, the Allegany quarterly meeting opened in Burns, and we enjoyed a heavenly season. A small church had been lately gathered in this town by Elder Jesse Braman, formerly a minister of the Calvinistic Baptists.† He had lately united with the connexion, and on this occasion re-

\* A man that was present a few minutes after he was taken, told me that Millard appeared *rational* till two masons *whispered* with him, and that then he affected to be *insane*. Millard was not hung. I understood the jury supposed him to have been deranged. Dr. — told me that the foreman of the jury was a royal arch mason. \* \* \* \*

† Elder B. was a Calvinistic Baptist for many years. I was informed, that he organized the first Baptist church in Rochester; also, that he

joiced greatly. On the Sabbath the assembly was large, and sermons were given by Elder Fowler and myself. In the latter part of the exercises, great solemnity, and a deep state of feeling pervaded the congregation, and several came forward for prayer. A few weeks afterwards, I understood that a number had been converted in this vicinity. On Monday, we had a very refreshing time in Elders' Conference. In the afternoon I preached with great liberty, near Major Jones' in Dansville, and six or eight arose for prayer. Brother Jones, with whom we tarried, had lately been expelled from a Calvinistic Baptist church, merely because he would hear the Free-Will Baptist preachers. He appeared to be a good man, and was highly esteemed among the people. I held meetings in Groveland and Conesus; and on Friday, May 7, attended the Benton quarterly meeting at Canandaigua. The reports from the churches were more interesting than at any former meeting. The greater part of them were enjoying reformations; and since the last quarterly meeting, their number of members had increased nearly one quarter. This was truly a day of good tidings; gladness filled our hearts, and we did not "hold our peace." All glory to God and the Lamb. May the good work increase, till "the kingdoms of the world become the kingdom of our Lord and his Christ." On the Sabbath, Elder Wire preached to the crowded assembly with power. Many interesting reports of revivals were then read, or given verbally. In the afternoon sermons were preached by Elders Borden and Straight, and were followed by several good exhortations. In the evening also, we enjoyed a heavenly time.

---

had gathered fifteen other churches, and baptized about eight hundred in that denomination. Elder B. told me the following particulars concerning his change of sentiments. He asserted, in a sermon, with much emphasis, that "All things whatsoever were for the glory of God." On the Sabbath after, seeing two small boys, children of Calvinistic professors, engaged in play, he reproved them for violating the Sabbath. One of them said, "Mr. Braman, is not this one of the '*all things*' which you said last Sabbath, was for the glory of God?" This answer from the child, caused him to reflect; and he queried, 'Do I preach a doctrine that strengthens the wicked?' Then, after a strict examination of the Scriptures, he embraced the doctrine of free grace, free-will, free communion, &c. &c.

Monday morning, May 10, 1830, was to me a solemn time. My good friend, brother T. Beebe, with whom I had ever found a home from my first coming to the place, having sold his farm, removed this day to Hopewell, ten miles from this vicinity. His house had been to me like that of a father, and many and great had been the favours I had received. The church, and the people generally in the vicinity, felt their loss on his removal; for he and his companion had been a father and a mother in Zion; and from their house the needy had never been sent empty away. ‘O may their kindness be rewarded, and they “find mercy of the Lord in that day.”’

On this day, I received a deed of ten acres of land, for which the Lord has enabled me to pay a part; and, if he open the way, I design to build a house thereon for my home. I set out two weeping willows, beneath which, if I die near this place, I hope my brethren will bury me. During the four days following, I preached with freedom in Hopewell and Macedon, and twice in Walworth, formerly the south part of Ontario. In Macedon, twelve mourners came forward for prayer, and the prospect of a revival seemed to be increasing. In Walworth, three or four had been converted, and ten came forward for prayer.

On Saturday we attended the monthly meeting of the church in Perinton and Penfield. Nearly one hundred witnessed for the Lord, and six were received for baptism. The reformation was still progressing. Elder Parker told me that ninety-six had been added to the church within three months; and it was judged that the number of converts had increased to two hundred; also, that among all the denominations in Penfield, it was believed that four hundred had been converted within six months. On the Sabbath, May 16, I preached to the church in North Penfield. Here also a reformation was spreading, and brother H. Whitcher was labouring in the work. Nearly forty had professed to be converted. At 4 o'clock, P. M., we returned to the south part of the town, where it was thought one thousand people assembled in the early part of the day. They had listened to a sermon

from Elder Parker, and witnessed the baptism of the six candidates; and the greater part of them tarried, while about one hundred and twenty or thirty communicants came to the table of the Lord. When we arrived, the assembly were seated or standing on a green in the open air, and nearly all the communicants were engaged in washing each other's feet. The day was pleasant, the earth was arrayed in beautiful green, and the blossoms 'sent forth a goodly smell.' We looked with pleasure on the scenery that surrounded us, heard the forest songsters praise their Creator; but with rapturous delight we gazed on the redeemed of the Lord, and heard the converts sing with a melody that seemed to reach the heavens. Many wept, while they saw the gay youth of Penfield, like their divine Master, washing the saints' feet. As the scene closed, a respectable physician and his wife, remarked to us with tears, that, though they had not believed in washing feet, it was attended with as much solemnity as the communion; and, that when the converts came to this service, they almost wished to engage with them. And some, who had hitherto wrested the words of Christ, "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet," were here convinced that their Lord *meant* as he *said*. As the time of my appointment at 5 o'clock, P. M., was near, the people concluded to stay without refreshment; and I commenced preaching immediately, enjoyed freedom, and a multitude were happy in God: so was I. 'Hallelujah to the Lamb!' I hope to sing his praise when time shall be no more.

On Monday I preached in Rochester, and on Wednesday in Parma, from Gal. 6:7: "*Be not deceived,*" &c. The Lord gave me a great discovery of the *deception* that is in the world. It appeared that all the sin which has filled the world with woe, and drenched the earth with blood, has come through *deception*. All the false doctrine, and unscriptural practices, which corrupt the church, are supported by *deception*. Therefore, Christians ought to be *honest* and *sincere*; free from the works of darkness, that cannot

bear the light; for if we use *deception*, we act like *Satan the deceiver*. On Thursday we attended a meeting in Byron. Some had lately been converted, and others were almost persuaded to be Christians.

Friday, May 21, we attended the Bethany Q. M. near Batavia village. A larger number of brethren assembled, than I had ever seen west of the Connecticut river. A council was appointed to ordain brother Whitcher. Next morning, at an early hour, the meeting was opened by the deaf and dumb brother, who has been named. [p. 49.] His inarticulate sounds—his flood of tears—and his earnest gestures, greatly affected the assembly, and the hardest hearts appeared to feel. The exercises through the day, and the refreshing reports of revivals and additions, were truly interesting. Four sermons were preached on the Sabbath, and much tenderness observed among the people. At the close, some came forward for prayer, and such as were resolved to make their way from earth to heaven, were invited to manifest it by rising. More than one thousand arose—on which, the deaf and dumb brother cried out in his mournful accents, and a deep impression was made on the assembly. During this meeting, we tarried at the house of brother Gibbs, in Batavia village. His wife was lately a member of the Presbyterian church in this place, and much esteemed by all. We had understood, that she had ‘relieved the afflicted,’ and prayed at almost every sick bed in the vicinity, and that her faith and good works were spoken of by thousands. She was often, contrary to their usual custom, suffered to speak in their meetings, and sometimes in their assembly on the Sabbath. But, to the surprise of her brethren, she told them she had been convinced by the *word* and *Spirit* of the Lord God, that it was her duty to be baptized. She received a dismission, united with the Free-Will Baptists, and was baptized in the presence of a large assembly. This person, I was informed, was the first that had been scripturally baptized in this village, though it had been built forty years. She told us, that for seven years, she had set apart every Friday, to fast and pray for the conver-

sion of her family. Few Christians are more constant in prayer than this woman; and since she was baptized, her husband and five or six of her children have been hopefully converted.

After the quarterly meeting, I preached in Elba and Royalton; then went into Upper Canada, attended a meeting at Stoney Creek, and on the Sabbath preached in Oxford. We met an affectionate reception from our friends, and the next day held a meeting in Zorra. On Tuesday I preached in a new settlement to forty or fifty people, who were very serious. Ten witnessed for the Lord, and one requested prayers. I preached thrice in Oxford; and on Sabbath morning, June 6, started with Elder Harris and another brother, for Norwich. After passing eighteen miles, of which eight miles were in a foot-path, through a forest, we reached the place at 10 o'clock. Being wet and fatigued, I thought I should not speak much over half an hour; but the Spirit rested on the assembly, and I spoke an hour and a half. In the afternoon, we walked eight miles to the lower part of the town; the way being difficult, we arrived an hour past the time. The meeting was large and powerful. Two or three backsliders confessed, and some desired prayer. Monday, we passed through a ten mile wood, returned to Oxford, and held a meeting. Next day I preached in Nissouri with considerable freedom. Wednesday I started with Elder Harris and others, for the annual conference of the Free Communion Baptists. Thursday, we enjoyed a good season in Southwold.

Friday, June 11, the annual conference commenced in this town, and Elder Goble delivered an introductory sermon. Elder Straight and myself, had been appointed by our yearly meeting to attend this conference and labour for a union. The subject was introduced, and dismissed, without any new decision. After the meeting of business, I preached with some freedom. Saturday morning, a sermon was given by Elder Harris: and in the afternoon, their covenant and articles of faith were read; after which, fifty-five witnessed for the Lord. A woman under conviction,

who had walked more than twenty miles to this meeting, was relieved of her burden, and rejoiced in the Lord. In the evening I preached in Dunwich. Several converts and females were present, who had walked thirty miles. I have often been affected at the pains the poor people in Canada take to attend meetings, and at their gladness to hear the word of the Lord. On the Sabbath two sermons were delivered, and the communion administered. Sabbath evening, with the Free-Will Baptist church in the east part of Southwold, we enjoyed a blessed season, which continued till midnight.

Monday, I preached at St. Thomas, and felt the power of the Lord. Tuesday, we went to London, where I preached with freedom. The state of our churches in Canada was nearly the same as a year before. A few had been added in London. Brother Huckins appeared humble and engaged. Brother Warren Randall, who was baptized at my first visit in London, had lately begun to improve in public. The Lord had blessed his labours, particularly at the Long Woods. There was now a revival there, and Elder Huckins had gathered a small church. After holding a meeting in Westminster, we returned to Oxford; and there I preached on the Sabbath, June 20, and also at a general meeting in Zorra.

I held meetings again in Zorra, Nissouri, and Oxford; and on Thursday, June 24, we bid our relatives farewell, and left for New-York. In the afternoon, I preached in Burford. Saturday, we called on brother Daniel Wiers, a preacher in Clinton. He had lately been expelled from the Calvinistic Baptist church for preaching *free grace*, and the other principal points of doctrine held by our connexion; yet, at the time, he knew of no denomination that embraced the sentiments he advocated. He told me that a conviction of the Scriptures being a perfect law, sufficient for the government of the church, led him to reject all the disciplines and articles of men, and to search the Bible to find the doctrine that it teaches. The result was, a rejection of the doctrines of Calvinism, and the embracing of his present sentiments. He was a young

man of considerable education, and of much gravity. On the Sabbath, I preached at two of his appointments, and enjoyed good seasons.

July 2, we arrived at North Penfield. Several had been converted since our last visit, and eighteen added to the church. We attended the Ontario quarterly meeting, holden the 3d and 4th. On the Sabbath, during a discourse, the power of the Lord fell on a proud young man, who had been appointed to manage a ball the next day. He became much distressed, went a little distance from the assembly into the wood, and cried aloud for mercy. He found comfort soon after, and was baptized. Monday, we held a meeting in the south part of Penfield, where the converts appeared well engaged. After returning to Canandaigua, we held four meetings, and then started for the south. Between the 12th and 18th of July, I preached in Jerusalem, in Benton, four times in Milo, and once in Barrington. Some of these meetings were blessed; and at the latter, we rejoiced to find a revival.

Sabbath, July 18, I preached twice in Catlin; and Elder Stid, who attended with me, baptized six. Here the wilderness had become a ‘fruitful field;’ in a short time many had been converted, and more than fifty baptized and added to the church. Monday and Tuesday, I preached in Jersey and at Mount Washington, and enjoyed solemn seasons. For several days I had been indisposed, and on Wednesday was able to ride only to Poultney, where I was confined till the next Sabbath. We were mostly at the house of Dr. Dean, whose skilful services, at this, and several other times, were rendered gratis. In consequence of this illness, I disappointed sixteen congregations, four of which were supplied by a preacher, whom I engaged to attend in my stead.

Sabbath, July 25, I preached twice in Poultney, and on Tuesday we arrived at Canandaigua. Being still unwell, I tarried five or six days, held three or four meetings, and baptized one. In the next week, we attended the Benton quarterly meeting, at West river in Middlesex. The reports from the churches

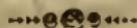
were interesting. Tuesday, Aug. 10, we left Canandaigua, and in four days held meetings in Bristol, Richmond, and Sheldon, and visited my brother Ives, in Hamburg. He accompanied us to Boston, N.Y., where we spent the Sabbath and held two meetings. My brother here informed us that he had obtained a hope in Christ, and publicly confessed it for the first time. He was an apprentice, separated from his acquaintance, and suffered almost constantly from a lameness; yet he appeared resigned, and said he was happy in saying, "*Thy will be done.*" On Monday, we started for Attica, but my companion was taken with a fever, and we were obliged to stop. Yet the Lord raised her up, so that on the next day we rode to Batavia. On our arrival we met Elders Brown, Jenkins, and Straight, with an assembly coming out of the court-house, where they had just organized a church of eleven members. A revival was progressing under the labours of Elder Straight, which we understood was the first that had ever been in this village. After an hour's notice, about two hundred assembled in the court-house, to whom I spoke with much freedom. We next held meetings in Bethany and Middlebury, which were solemn and impressive. At the latter place, I have since understood, a revival followed. Friday, Saturday, and Sabbath, we attended the Bethany quarterly meeting at Groveland. The exercises were spiritual, and some came forward for prayers. Monday was spent agreeably in Elders' Conference and in a church meeting.

We attended our yearly meeting at Clarkson, on Friday, Aug. 27, 1830. The reports from the quarterly meetings were unusually interesting. The general state of engagedness appeared to have greatly increased, and a time of such revival had never before been enjoyed. At this time the Allegany quarterly meeting was received:—and it appeared, that within the year past, the number of members in the yearly meeting had increased nearly one quarter. Saturday, four discourses were given; on the Sabbath the assembly was large, and eighteen elders were present. Sermons were preached by Elders Wire and Braman,

and brother Daniel Wiers. These were followed by weighty and spiritual exhortations. One of these was from Elder R. Carey. He had been ill for years, yet he had come seventy-five miles, by short stages, to attend this meeting. A little son of his came to take care of him; and late in the afternoon, which was as soon as he was able, some brethren helped him ascend the stand, and being seated, he addressed the people. Every eye was fixed on his pale face, and every ear attentive to his voice. Several dropped a tear at his feeble appearance, and our sympathy was increased by the reflection, that his abundant labours to win souls to Christ, had increased his infirmities, and compelled him to retire from the gospel field. His words were few and weighty; and on leaving the stand he wept—as though conscious that he might no more meet his brethren in yearly meeting. Many were much affected. In Elders' Conference, on Monday, brother Daniel Wiers proposed to unite with the connexion,—on which six Elders were appointed to visit his native town and hold a two days' meeting. I have since learned that the council ordained him to the work of the ministry. The subject of Masonry was again introduced; and a resolve passed, I think in the following words: "Agreed, that, if any thing can be proved by human testimony, it is abundantly manifest that the institution of Free Masonry is *wicked in the extreme*; and we do most earnestly entreat all our brethren to renounce their *masonic obligations*; and have nothing to do with that system." The yearly meeting having appointed me their messenger to the General Conference to be holden in R. I., I received from the Elders' Conference a collection of about twelve dollars that was taken the day before.

As we expected to continue our stay in New-England, perhaps a year, or more, we had a solemn parting with our dear brethren. Tuesday, I preached in Greece; and next day, to an assembly in Rochester. A revival had lately commenced in this village. Thursday, I spoke to an assembly in Penfield; and we sat together in a heavenly place. On Saturday, we met with our brethren at Canandaigua, and enjoyed

the presence of the Lord. A young man, who was a cripple, and who could not speak distinctly, related his experience in an impressive manner. Next day, I preached a farewell discourse, and baptized two, who were added to the church, making our number twenty-eight. We enjoyed a melting season in communion, and then bade the dear brethren farewell.



## CHAPTER XXII.

### *My fifth journey to New-England.*

MONDAY, Sept. 6, we commenced our journey to New-England, and during the week travelled one hundred and forty miles, and attended meetings in Tyre and Fabius. In consequence of illness I failed of three other appointments. Saturday and Sabbath, we attended the first session of the Norwich quarterly meeting, at New Berlin. Two years and a half previous, Elder Adon Aldrich came to this town and gathered the first Free-Will Baptist church in these parts. The quarterly meeting contained three churches, about one hundred and twelve members, two elders, three unordained preachers, and one female preacher. During the meeting, I gave three discourses: the brethren were engaged, and conviction reached the hearts of sinners. On Tuesday, we rode fifty miles to Russia, where I preached the next day. We were kindly treated by the Free Communion Baptists. On Saturday we arrived at Arlington, Vermont, the native town of my companion, and met a kind reception from our relatives. We attended worship with the Episcopalian church on the Sabbath, and Mr. Perkins, their pastor, invited me to preach in the afternoon. The invitation was unexpected, but accepted with pleasure. The Lord gave me freedom; and after sermon, my companion addressed the people, reflected on her neglect of the Saviour while she resided with them; spoke of the bitter cup she had to drink on the account, and the pangs of despair she

had endured. The people were attentive and solemn. Mr. Perkins was courteous, and appeared to love plain preaching. In the evening, I preached again at the same place. The week following we spent principally in visiting, and generally introduced religious conversation and prayer. I attended two meetings in Sandgate; some appeared serious, and two came forward for prayer. Sabbath, Sept. 26, I preached twice in Arlington. Next day, we started for R. I., and on Tuesday attended a meeting in the Baptist meeting-house at White Creek.

On Friday, we arrived at Burlington, Conn., and were kindly welcomed by my uncle Marks and family. Six years before, I had a sweet interview with my grandfather Marks, but now his place was empty. He died of apoplexy five years since. We visited his grave, and reflected, that soon we also should be gathered to the graves of our fathers. I attended three meetings in Burlington; and the week following we visited relatives in Newtown, Danbury, New-Milford, and Southington. In Southington we passed the house where my mother's parents once resided, and where I spent months of my childhood; but nearly all the former inhabitants were dead, and strangers dwelt in their place. O time, what changes dost thou make! Saturday, we reached Middletown, and tarried with my aunt Graves. But O what a change in this family since my former visit! Elder Graves and two of his daughters had fallen by the spotted fever. Next day, we attended meeting with the Calvinistic Baptists. Being invited, I spoke to the people in the afternoon, and felt the doctrine of the Lord distil upon me 'like the dew.' I understood the church of which Elder Graves had the care, severely felt the loss of their pastor, and were in a low state; but as the time of Conference was near, I could not visit them.

Monday morning, my aunt accompanied us a little distance to the grave-yard, where Elder Graves, his parents, his two daughters, and a young man engaged to one of them in marriage, all lay side by side. At the head of each was a large white marble, with inscriptions. Aunt remarked, that this lonely spot

seemed more like home, than her empty habitation. Thus "*man lieth down, and riseth not: till the hearens be no more, they shall not awake, nor be raised out of their sleep.*" Never did I feel a deeper sense of man's mortality, than at this time. O what is man? "*He cometh forth like a flower—he fleeth also as a shadow.*" We tarried the night in Hartford, with an only sister of my father, and held a meeting. In two days, we arrived at Greenville in Smithfield, Rhode-Island; and rejoiced to meet with many dear brethren, particularly Elder E. Place, whose labours had been a blessing to us at the last Conference.

Thursday, Oct. 14, 1830, the General Conference commenced at 9 o'clock, A. M. The meeting of business continued till Saturday evening. In general, much unanimity prevailed; and our hearts were so united by love, that we could say, as did two disciples on another occasion, "*Did not our heart burn within us?*" At this Conference, from the reports received, there appeared to be in the connexion, seven yearly meetings, thirty quarterly meetings, four hundred and thirty-six churches, and three hundred and ten ordained preachers. Probably some of these numbers fall short of a correct enumeration.

Messengers were present from every part of the connexion, except Ohio yearly meeting, from which a refreshing letter was received. During the sitting of Conference, meetings of worship were held at the meeting-house, except on the forenoon of Thursday and Friday. Sabbath morning, about two thousand people assembled, and, unexpectedly, I was informed that the preachers thought it would be my duty to preach. I had no particular subject on my mind, and wished some other one to go forward; but all declined. A sense of the importance of this hour—the responsibility of the speaker, and the reflection that the aged and the learned were present, and that I was but a youth, made my spirit sink within me, and it seemed as though I was less than the "*dust of the balance.*" But, as Erskine says,

*"He cuts me down to build me up,  
He empties me to fill my cup."*

Second Tim. 3:16, occurred to my mind with some degree of light. I thought it a suitable text for the occasion, and concluded to speak from it. But while the messengers were giving a summary of the revivals reported from different parts of the connexion, my text went from me, and I could not recollect it. The time for speaking drew near—I was empty and confused—I cried to the Lord for help; and just before I arose, the text was brought to my remembrance: "*All scripture is given by inspiration of God, and is profitable for doctrine.*" My mind was composed, the subject opened with unexpected clearness, and after some introduction, I proposed

I. To present some of the many arguments that establish the divine authenticity of the Scriptures.

II. To show what doctrine the Scriptures teach.

On the first division, I argued the authenticity of the Scriptures, 1. From the prophecies and their fulfilment. 2. From the miracles—whose authenticity is supported by a greater weight of testimony than any other facts of equal antiquity. 3. From their internal evidences, and agreement with general history. 4. From their unparalleled number of martyrs, considering the varied character, circumstances, and manner, in which they have suffered.

On the second proposition, I spoke, 1. Of God, his unity, and attributes. 2. Of the creation of man in purity, and in the image of God. 3. Of the accountability of man, and the law under which he is placed. 4. Of the transgression of Adam, his fall, and its effect on his posterity. 5. Of the atonement made by Christ. 6. Of regeneration. 7. Of the church of Christ. 8. Of its discipline and government. 9. Of its ordinances. 10. Of perseverance. 11. Of the general judgment. 12. Of the final destinies of all men.

It pleased the Lord to give me unusual freedom, and I spoke nearly two hours. The Holy Spirit moved on the people, and much of the time many wept. Several became resolved to seek the Lord. Among these was a merchant at Greenville, who had hitherto trusted in morality for salvation; and a school teach-

er, who had taken refuge in atheism. In the intermission, I felt exceedingly humbled for my unprofitableness, and groaned in spirit, fearing that I had occupied a place that might have been filled more profitably by another. In the afternoon, the meeting-house and academy were filled to overflowing. We attended at the latter place, where Elder Place preached a feeling discourse, from Luke 2:14: "*Glory to God in the highest,*" &c. He appeared to be full of the Spirit of the Lord. While he was praying for me, one expression affected me much:—"O Lord, he has rode on the King's beast, and worn the King's apparel—now may he sit down, like Mordecai, in the King's gate, and remember that he is but a man." At the meeting-house, Elder Samuel Hutchins gave a good sermon.

Sabbath evening, I spoke with freedom to about five hundred people, in the vestry of Elder Tobey's meeting-house at Providence; and they heard attentively. On Tuesday, I preached in Burrillville and Blackstone. At the latter place, a revival had lately commenced. Several mourners kneeled, while prayers were offered for their salvation. Next day, I preached in North Providence; and the day following, Elders Loring and Yearnshaw, with myself, prepared for publication, the Minutes of the four sessions of the Free-Will Baptist General Conference. We did this by the appointment of the Conference; and in the week following, I published them in a pamphlet of twenty-four pages. This is the first work of the kind published in the connexion, and is an interesting article to those who wish to become acquainted with the denomination. It is not designed as a *discipline*, but simply to show what we believe is taught and required in the *law of Christ*. I preached in Cranston, on "the fulness of times;" and, through grace, my soul was full of comfort. 'O that I were as thankful as I ought to be.' On Friday, I preached in Johnston and Greenville. At the former meeting, some appeared seriously impressed; and at the latter, several came forward for prayer. Reformation now began to be visible in Greenville. Of the four sessions of the

General Conference, revivals have followed three. Saturday evening, and Sabbath, Oct. 24, I preached four times in Pawtucket, and enjoyed liberty. The assemblies increased; and at the last meeting, the people could hardly be convened in the house. The word was blessed to some, one of whom I understood was soon converted.

On Monday, Oct. 25, I had designed to start for Maine, where I had sent appointments. But Elder Tobey having solicited us to spend a week in Providence, they had been withdrawn, and we accepted the invitation, making Elder Tobey's house our home. I preached in the evening at the house of Elder Allen Brown. Three or four preachers were present, the governour's wife and daughter, and several of the higher class. Yet the Lord hid the "fear of man" from me, and enabled me to speak with much boldness. Wednesday evening, I spoke with freedom to about two hundred people, in the west part of the town; and on the next evening, again at the vestry, which was filled. Friday, I attended a meeting in Greenville. A few had found peace, and fifteen came forward for prayer. The day following, on our way to Olneyville, while reading how the Indians had been "rooted out" of their "good land," and reduced to a handful, I was led to reflect on the iniquity that has polluted the earth, and the misery that has made "the whole creation" groan and travel "in pain together until now." Such was the scene of madness, folly, and sin, now presented to my view, that I wept for miles—My heart was filled with pain, and I said, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for" a ruined world. On our arrival at Olneyville, I told Elder Cheney my feelings; and, as I had an appointment at his meeting-house, he gave me this text, "*We know that we are of God, and the whole world lieth in wickedness.*" I preached from it, and had a solemn time. Next morning, the house was filled, and I spoke again with freedom. In the afternoon, I preached on the atonement, at Elder Tobey's meeting-house in Providence; and in the evening, to about one thousand

people in the same place, on the subject of faith. The Lord assisted me, blessed be his name. During our stay in Providence, Elder Tobey showed us many favours, and through his influence I received a present of a cloak.

We had now been in R. I. seventeen days, and had constantly met with unexpected kindness. I had been unable to comply with one half of the earnest solicitations for preaching; and the entreaties of many, especially in Smithfield, that I should return, after meeting my engagements in Maine, influenced me to abandon my intention of spending the fall in that state, and to leave appointments for my immediate return. Monday, Nov. 1, we started in company with Elder A. Rollins and wife for Maine. In the evening, I preached in Boston, Mass.; and the next evening at Haverhill, on the Merrimack. Here I was filled with the love of God. Wednesday evening, I preached at Dover, N. H., and the next day, visited the different rooms of the calico manufactory, a building of six stories. While beholding the machinery, I remembered the scripture, "Man hath sought out many inventions;" and thought within myself, 'If men were half as wise in the care of their souls, as they are anxious in their care for the body, the world would be happy.' On Friday we arrived at Limerick, and attended a prayer meeting. Next day I preached in Parsonsfield; and on the Sabbath, spoke with usual freedom to a crowded assembly at Limerick corner. We attended two meetings on Monday, and the next morning started for R. I. In the evening, I met about eight hundred people in the Methodist chapel at Somersworth, N. H. I read a hymn, and as they sung, one played on a bass-viol. On the Sabbath previous, I had preached from Col. 3:17: "*And whatsoever ye do in word, or deed, do all in the name of the Lord Jesus.*" I recollect, that in that discourse, I preached pointedly, that to obey this command, Christians should do nothing, except what is commanded by Jesus Christ: and as I could remember no command of the Saviour for the use of the viol, I sighed in spirit. After prayer, I named a text,

and it pleased the Lord to stand by me. Next evening, I met a crowded assembly at the Methodist chapel in Dover. Here they also used the viol. During the day I had reflected much on the use of instruments of music in the house of God, and queried as to the propriety of reading hymns to be sung in connection with their use. I was satisfied, that there was no authority in the New Testament for the practice; yet I said within myself, as the use of instruments is not uncommon in this society, and they have opened their meeting-house to me, some will be grieved if I should make any objections,—I will try to have as much of the Spirit as possible, and preach Christ to the people. So I read a hymn, and they used the viol while they sung. But now a cloud came over my mind, and the Lord hid his face. I tried to preach, but was greatly closed, and with difficulty made out a dry sermon.

One reflection sunk deep into my soul. I have solemnly covenanted to obey the New Testament as my only *perfect law*;—this restricts *all* my actions to the commandments of God; yet by reading hymns, I have *approbated* the use of the viol, which God hath not required, and which has a tendency to destroy the spirituality of worship; and when I am dead, my example may be pleaded to justify the practice. I mourned, and scarcely knew what to do. I could not call this subject a trifling one, and thus go along with the current of popular opinion. As the largest number consists of units, so life is made up of things which many call trifles. Yet, should I conclude that I could not admit the use of the viol in my meetings, it would subject me to considerable inconvenience. I had appointments in popular congregations, where I had received many expressions of kindness; and many that were dear to me would probably be grieved. And now what should I do? After much trial and fervent prayer, the following reflections settled my mind:

1. With all the solemnities of an oath, I have engaged to obey the gospel of Christ. This requires me to “do all” that I do, “*in the name of the Lord.*”

Now if I use instrumental music "*in the name of the Lord*," or approbate its use by reading hymns, which is the same thing, I am an *impostor*; because I do in the name of the Lord, that which he hath not required at my hand. And should I use instruments in worship, without doing it in the name of the Lord, then I should violate the law that *restricts* all my actions to the commandments of God. And as there is no command for the practice,—if it is useful to the church, then some in this day have become "*wise above what is written*"—*wise above Jesus Christ*, "*the wisdom of God*." For they have discovered one "*good thing*" which Jesus did not see; for had he seen that it would be a "*good thing*," he would have given instructions accordingly. For "*no good thing will he withhold from them that walk uprightly*."

2. The use of instrumental music was no part of the law that God gave to Moses. And though the ceremonial law 'stood in types and shadows and carnal ordinances, to be observed till the time of reformation;' yet God did not see fit to give instrumental music even in that dispensation. And though the *trumpet* was used according to the law, its use was never ordered except to give a definite signification; so an "*uncertain sound*," that is, a sound without a particular signification, was not ordered by the law. Paul says, 1 Cor. 14:11: "If I know not the meaning of the voice—he that speaketh shall be a barbarian unto me." Instrumental music is like a *barbarian language*—or rather, *it has no meaning*. "God is a Spirit: and they that worship him must worship him in spirit and in truth." Instruments of music may praise their inventors, but they cannot praise God. He is not worshipped by the works of "*men's hands*." The Scriptures do not warrant the conclusion, that David was authorized by God to introduce instrumental music into the Jewish church. The Scriptures present to us two dispensations, the law, and the gospel. "The law was given by Moses—grace and truth came by Jesus Christ." Admitting that David was inspired to use instruments,—as the law was not given by him, that could not make the

practice obligatory on the Jewish church. As well might we suppose *dancing* was to be perpetuated, for David danced. And surely there is no reason, except the mere *inclination of will-worshippers*, why one should be adopted from his example, rather than the other. One has his ear pleased with such kind of music, and it becomes *his will* that it should be introduced into meetings, and, to justify himself, he saith, "David, the man after God's own heart, used instruments." Others, who wish to dance, appeal to the same authority, and say, "David danced." So, *instrumental music* and *dancing* stand on the same authority. Again, David and others, "entered into the house of God, and did eat the shew bread which was not lawful for him to eat," and the priests in the temple profaned the Sabbath, and "were blameless." But these were cases of exception to general obligation. So, even if David were indulged in the use of musical instruments, it might be a similar case of exception, and others generally under the same dispensation might not be blameless in the same thing. Solomon says, Eccl. 2:8: "I gat me men-singers and women-singers, and the delights of the sons of men, as musical instruments, and that of all sorts." And in the eleventh verse, he says: "I looked on all the works that my hands had wrought—and, behold, all was vanity and vexation of spirit." And though the Lord suffered the practice for a time, yet "from the beginning it was not so;" and he saith, Amos 6:5: "*Wo to them that are at ease in Zion—that chant to the sound of the viol, and invent to themselves instruments of music, like David.*" Thus, God himself, even under the law, pronounced a *wo* against those who *SUNG* to the sound of the *VIOL*.

3. Even though God had approbated instrumental music in the law, this would by no means justify its use in the gospel dispensation. The law was a dispensation of the *letter*, the gospel is a dispensation of the *Spirit*. *New wine must not be put into old bottles.* The gospel ought not to be corrupted by 'Judaizing teachers.'

4. By the use of instruments in singing, the people

are prevented from *understanding* the words; and there is a departure from the resolution of an inspired apostle, "I will sing with the spirit, and I will sing with the understanding also." Again, it is a useless expense. True it may be small at first; but it will not rest here. The progress of error is rapid. In a few years a bass-viol will not do. Several hundred dollars must be expended for an organ; and those who use it must have a *salary*. This a yoke that the church is not able to bear, for they '*have the poor always with them.*' We are God's stewards; and since he has not required this at our hand, we may be accused of wasting his goods.

5. The Saviour promised his apostles: "The Holy Ghost shall teach you all things." And said: "When the Spirit of truth is come, he will guide you into all truth." I have known but few Christians, however, if any, who have pretended that either the apostles or themselves, were taught by the Holy Ghost, or guided by the Comforter, the Spirit of truth, to bring this practice into the church. It is often a cause of great trial to humble Christians, and sometimes has driven them from their meetings of worship. Frequently it has been the cause of dividing churches, and sometimes of destroying their visibility. And, though instruments are lately used in the Methodist church, their learned Dr. Adam Clarke says, in his commentary on Amos 6:5: "I believe that David was not authorized by the Lord to introduce that multitude of musical instruments into the divine worship, of which we read: and I am satisfied that his conduct in this respect is most solemnly reprehended by this prophet; and I further believe that this use of such instruments of music, in the Christian church, is *without the sanction*, and *against the will*, of God;—that they are subversive of the true spirit of devotion; and that they are *sinful*. If there was a *woe to them* who *invented* instruments of music, as did David, under the law, is there *no woe, no curse*, to them who invent them, and introduce them into the worship of God in the Christian church? I am an old man, and an old minister; and I here declare that I never knew

them productive of any good in the worship of God; and have had reason to believe that they were productive of much evil. Music, *as a science*, I esteem and admire: but instruments of music *in the house of God*, I abominate and abhor. This is the abuse of music."

A principal argument used for its support, viz: that it attracts people to the meetings, and by this means they are converted,—if it proves any thing, proves *too much*: for there are many things that are wicked, which nevertheless attract people, and draw them to meeting, and they are awakened and converted. Yet this does not in the least degree justify the things that induced them to attend worship. Several have received their first conviction from joining in the dance; and some denominations bring up their children within the pales of the church,—and this has been instrumental of their conversion; yet these circumstances will not justify practices contrary to the word of God.

From these reflections, I became decided as to my duty. And lest the influence of some of my dear brethren should turn me from my steadfastness, I made a solemn covenant with the Lord, that I would not approbate this practice by reading hymns knowingly to be sung in connexion with the use of musical instruments; but would give my testimony against this innovation on gospel worship.\*

---

\* But some may say, there is no more scripture authority for the singing of the irreligious in meetings of worship, than for instrumental music. True, there is not; and when I read hymns, I read them for the saints to sing, and not for sinners; and if sinners do sing with the saints to praise the Lord with their lips, while their heart is far from him, they "must see to it." With the following remarks of Dr. A. Clarke, I perfectly agree: "The *spirit* and the *understanding* are seldom united in our congregational singing. Those whose hearts are right with God, have generally no *skill* in music; and those who are well skilled in music, have seldom a devotional spirit; but are generally proud, self-willed, contentious, and arrogant. Do not these persons entirely overrate themselves?—And should any thing be esteemed in the church of God, but in proportion to its utility? — Some of those who sing with the *understanding*, without the *spirit*, suppose themselves of great consequence in the church of Christ; and they find foolish, superficial people, whom they persuade to be of their own mind, and some raise parties and contentions, if they have not every thing their *own way*; and that way is generally as *absurd* as it is unscriptural, and contrary to the *spirit* and *simplicity* of the gospel." The first thing tha

Thursday, Nov. 11, we continued our journey, and on Saturday arrived at Pawtucket, much fatigued. In the evening I preached in this place, and on the Sabbath spoke in much weakness at Providence, North Providence, and Greenville. In the latter, I enjoyed a good season. After the meeting, I was sick, and went out but little till the next Tuesday. During our absence, the number of mourners had increased, and a few were brought into liberty. Among these, were the merchant and atheist named before. The former, I understood, on hearing that his wife was converted, wept aloud for two hours, and prayed for mercy; and in a meeting shortly after, he said, ‘I had built what I thought a fine fabric—and trusted in morality. But I thank God that he has thrown it all down.’ This seemed to overthrow a refuge of the wicked, who had often pointed to Mr. A., saying, ‘Show us a Christian that is more upright.’ During the week, I preached in Scituate, Greenville, twice in Gloucester, and enjoyed usual freedom.

On the Sabbath, the meeting-house at Greenville was filled with people, and I spoke on baptism. After this, Elder Allen baptized four. I gave a discourse in the afternoon on communion. In the evening we attended a conference; saints were edified, and some mourners arose for prayer. Monday evening, at North Providence, I spoke from Rom. 8:29, 30: “For whom he did foreknow,” &c. Next day, I preached near Esq. Matthewson’s; and the day following, which was the day appointed for thanksgiving, we rode in a tedious storm to Olneyville, where I spoke to about sixty. After this, on our way to Providence, the wind increased to a gale, but the Lord preserved us; and in the evening I spoke with freedom at the house of Elder Tobey. Next evening, I met about four hundred people at the second Baptist church in Providence. Hearing the sound of an organ, I remarked to the minister of this congregation, that I

---

gospel requires of the unregenerate, is repentance and conversion: after these, and not before, they are subjects of other commands and exhortations: then they may “sing and make melody in their hearts unto the Lord.”

could not in good conscience admit its use; and asked him how I could avoid it and not give offence. He replied, "The meeting is your own, and it is your right to conduct it as you please." So I read a hymn, and requested the singers to omit the use of the organ. The request was granted, and they sung with the understanding, and I thought with the spirit. The manner in which I was treated, is an example that is praiseworthy. A congregation, or a band of singers, have no right to usurp authority over the conscience of a minister. On Saturday, I preached at Sprague's manufactory in Smithfield; two were deeply exercised, and kneeled in the time of prayer; one of these, I understood, found peace the next day.

Sabbath, Nov. 28, I preached three times in Chepatchet with considerable freedom; and at the close of the third sermon, I had such a sense of the state of the wicked, that I could not refrain from weeping aloud. During this week I held meetings in Burrillville, Smithfield, Scituate, and attended a conference at Greenville. The reformation continued moderately. Sabbath forenoon, while speaking from Eccl. 12:14, I remarked that *secrecy* is a sign of iniquity; and that Christians should be open in their conduct; and quoted several scriptures against "*the works of darkness.*" In the afternoon, we heard Elder William Hurley, a minister of the General Baptists, from England.\* He preached an excellent discourse from Luke 13:24: "*Strive to enter in at the strait gate,*"

---

\* There are several sects of the General Baptists in England. One of these is nearly the same in sentiment as the Free-Will Baptists in America; and an interesting correspondence has existed between them and our connexion for about four years. Elder Hurley is a member of the connexion that corresponds with us. He informed me, that they do not practice what is called *open communion*; yet he said this difference might have originated from the *different circumstances* of the congregations in England and America. In that country the people attend their own meetings with great regularity; and application from one of another denomination to commune with them is rarely made. This opinion is confirmed by the fact, that those of their churches and preachers in this country, that have become acquainted with the Free-Will Baptists, have united with them. Thus a conference of their churches containing between one and two thousand members in North Carolina, have lately agreed to open their communion to all saints, and have united with the Free-Will Baptist connexion.

&c. In the evening I preached near Smithfield, and had a very interesting time; several spoke, and six covenanted to seek the Lord. The next morning, a man asked me who I meant in my sermon, yesterday, when I said, "It is a shame to speak of those things that are done of them in secret." I told him that the saying was borrowed from the Bible, and that I meant *all* who *do* in secret that of which they are ashamed. "But," said he, "did you not mean *masons*?" I said if masons *do* in secret those things of which it is a shame to speak, I did. "Well, well," said he, "you had better mind how you bring up a respectable body of men in public where they have not a chance to answer for themselves. I thought I should come to hear you preach in the evening; but after hearing those remarks, I concluded that I would not." He then left me abruptly. Tuesday, I met Elders Tobey, Yearnshaw, and Allen at Greenville, to ordain Ethan Thornton, a brother of Elder A. Thornton, deceased, to the office of a deacon. By his request, I preached on the occasion, and felt greatly impressed with the importance of the duties of this sacred office. Next day, I had a meeting at Gloucester, and one who had covenanted with me to seek the Lord, gave intimations of having found Jesus.

Thursday, Dec. 9, we attended a meeting at the meeting-house in Greenville, which was designed to expose the iniquity of Free Masonry. Elder Allen declining an invitation to make the introductory prayer, the request was addressed to me. And as the voice of inspiration says, "I will that men pray every where," I accepted the invitation. After this, we heard a very candid and able discourse on the subject, from Mr. Moses Thatcher, a Congregationalist minister. Then an aged and venerable Quaker, who had been a mason, testified, that the disclosures relative to Free Masonry were correct, as far as he had taken the degrees. I had said nothing on the subject, in any public meeting in New-England; and had calculated to be silent in this meeting; but now a trembling seized me, and I felt impressed, I believed, by the Spirit of the Lord, to state some facts with which I

had been acquainted, connected with the abduction of Morgan. For I had found, to my surprise, that such had been the power of the *deception* used by the *fraternity*, that very many supposed that Morgan had never been taken away by masons; or if he had, that it was only done by a few, and the deed was disapproved by the institution, &c. I was acquainted with facts which were weighty on the subject; and I believed I should be condemned by God, if I now withheld these things from the people. I also knew there were serious persons in the multitude present, to whom the *silence* of Christians respecting this evil, was a great “stumbling block.” Therefore, lest I should be guilty of the blood of souls, I stated some facts, gave my testimony against the institution, made an apology for those that had been taken in the snare, entreating the people to deal tenderly with them, and warned sinners to be cautious, lest this subject should take their attention from their eternal interests. I spoke about fifteen minutes. Most of the assembly wept, and after meeting, some to whom this subject had been a trial, manifested seriousness for the first time, and with tears asked me to pray for them. From this time, however, the countenance and conduct of those that were in heart *attached* to the institution were materially changed—some that had appeared to be my friends turned against me—and letters, *unfriendly*, *cruel*, and *slandering*, were sent before me to Maine, apparently to hedge up my way. This was unexpected opposition, and such as I had never before met from \* \* \* \* \* \* \* \* \* My heart was filled with mourning, and I wept day and night.—I little thought, when I left my own country to visit my dear brethren in the east, that for the conscientious discharge of my duty, I should have to endure such opposition. But this is nothing, compared with what my Lord has endured for me: and he said of the world, “*Me it hateth, because I testify of it, that the works thereof are evil.*” Therefore, I have been enabled to commit these things to Him who “*judgeth righteously,*” and pray that “*my misjudging friends*” may consider what these scriptures

mean: “*Touch not mine anointed, and do my prophets no harm*”—“*Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*”

On Saturday I preached at Olneyville, and on the Sabbath gave my farewell discourse in Greenville. Some wept aloud, and nine mourners covenanted to seek the Lord as long as they lived. Several brethren and friends, knowing that I had made a considerable sacrifice to return to this state, communicated liberally; especially as they knew I had received very little, because I had testified against the works of iniquity. After preaching in North Providence, Providence, Pawtucket, Rehoboth, and Attleborough, we went in a steam-boat to Newport, where we tarried six days. I preached six times, and enjoyed some freedom. We were kindly received by Elders Eddie and McKenzie. The latter is a young man of the age of eighteen years, and was ordained the spring before. He had the care of a considerable church, and appeared humble and well engaged. We were told that he commenced preaching in his father’s chamber, when a little boy; and gathered a society of about fifty, of his age, each of whom gave a cent every week which was distributed to the poor.

We visited the grave-yard in Newport. It contains some acres, and the greater part is closely filled with graves. Unnumbered monuments and tombstones of all kinds were standing, inclining, or lying on the ground. For an hour we walked o’er “*the congregation of the dead;*” and when I saw how time had baffled the labours of man to perpetuate their memory, and that they lay here forgotten, I fell on my face and cried, ‘Alas, *this* is the *end* of my race, and *thus* doth the glory of man fade away! And now mine eyes have seen an end of all earthly perfection.’ We also visited the Jews’ synagogue, which is an elegant square brick building. While we viewed the altar, the ten commandments written on plates of brass, the vessels of Mosaic work, the candlesticks, whose lights had gone out, and the burying ground, all of which seemed desolate monuments of wealth and grandeur; and while we reflected that not a Jew

remained on the island, we were reminded of what the crucifiers of the Saviour said, "His blood be on us, and on our children," and of the numerous prophecies concerning the desolations of that unbelieving nation. Truly God hath visited "the iniquities of the fathers upon the children" that hate him; and hath required the blood of the Son of God at their hand.

From Newport we went to Boston, and tarried three days. I preached thrice in an upper chamber with freedom. Several were revived, and some were awakened. On Saturday, Dec. 25, we attended the Roman Catholic celebration of Christmas, or the birth-day of Christ. More than two thousand people were present, seven hundred of whom we understood were members of the Roman Catholic church. They played on several kinds of instruments of music, and accompanied them with singing. Here we saw their images, paintings, and candles burning at noon-day; and a great many other things not named in the Bible. Several priests, and a bishop attended, clad in very sumptuous apparel; which, at a little distance, appeared to be cloth covered with gold and silver, gems and needle-work. The attire of the bishop surpassed that of the others in show and grandeur. He had also a mitre on his head, that appeared to be covered with gilt. A part of the time they stood with their backs to the people, frequently kneeling before their images, and then immediately rising; some of the time they read prayers in Latin. A young priest, clad in a white surplice, preached to the people; but his voice was so feeble that we could only occasionally understand a word. I thought within myself, those Christians who desire unscriptural practices, and worldly grandeur, may come here and learn instruction. Here they may see, that after men depart from the simplicity of the Bible, they will not be content till they obtain all the glory of *Babylon*. When I had looked on all the vanity that was exhibited on this occasion, under pretence of worshipping God, my soul hated, more than ever, the worldly display of the anti-christian worship; and I felt to thank God that the pure and

holy religion of Jesus Christ, disdains this outward pomp, and possesses a glory that will not fade away.

I preached at the Methodist chapel in Charlestown, then went to Haverhill and held five or six meetings. These were attended with considerable of the good Spirit. One of them, on the last evening of the year, was what is called a "*watch meeting*," and it continued with considerable interest till after midnight. In this meeting, I preached two sermons. In another meeting, I preached from Ezekiel 13:22: "*Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life.*" In this meeting, a backslider, who had embraced Universalism, was convinced of his error, and from this time sought the Lord till he found salvation. The brethren in this place communicated to me liberally. In the early part of January, 1831, I preached in Dover, Rochester, and three or four times in Somersworth. The meeting at Rochester was impressive, and a few came forward for prayer.

On the 10th of the month, we arrived at Limerick, Me., and were kindly received by Elder Elias Libby. He devoted his whole time to preaching, and was now engaged in a reformation in Limerick and Limington; and through his instrumentality, sinners were constantly turning to the Lord. For eight days I attended meetings with him in these towns, and in Newfield. It fell to my lot to preach at every appointment, and the Lord was pleased to give us some solemn, happy seasons. On Wednesday and Thursday, 19th and 20th of the month, I attended the Parsonsfield quarterly meeting, at the south meeting-house in Limington. I gave four discourses; in the last, the Lord favoured me with much freedom, and great solemnity rested on the assembly. In this meeting several were awakened to seek the Lord; and shortly after I understood that some were converted. On Friday, I attended the Elders' Conference, and preached at the west meeting-house. A young man kneeled and cried for mercy for some time. He was converted soon after. Next

day, I understood that eight in the revival had found comfort since the commencement of the quarterly meeting. In the afternoon, I preached in Parsonsfield, and in the evening enjoyed a pleasant interview with Elder J. Buzzell. Sabbath, I spoke twice in this town, and the Lord blessed the word to the awakening of one, who was soon after converted. Next, I preached in Limerick and at the Methodist chapel in Buxton; and Wednesday and Thursday, met with the Gorham quarterly meeting in this town. On Saturday and Sabbath, we attended a general meeting in Windham. Between the 30th of January and the 12th of February, 1831, I preached in Raymond, Bridgeton, Harrison, Windham, Gorham, and enjoyed some quickening seasons.

An eclipse of the sun happened on the 12th of February, and more than eleven twelfths of its surface were darkened; yet the light was considerable. This reminded me of the time when it "shall be turned to darkness." Again, I thought, as a twelfth part of the sun giveth so much light, so doth a little influence from Christ, "the Sun of righteousness," greatly illuminate a darkened world. In the evening, I preached at Gorham corner, and next day in Scarborough. After this, we went to Portland, and were affectionately received by Elder E. Shaw, with whom I had been acquainted in New-York. He now had the care of a church belonging to the Christian connexion that had lately separated from the Christian church in this place, on account of the introduction of instrumental music and such like things. Elder Shaw and the brethren with him, in number about one hundred and thirty, appeared generally humble and well engaged; though, like most dissenters from the prevailing orders, they were not strangers to opposition and trials. They had built a plain and convenient house for worship; and every member enjoyed the privilege of speaking when moved by the Holy Spirit. I held six or seven meetings with them, for two or three days visited with Elder Shaw from house to house, and found some penitent souls that desired salvation.

In the latter part of February, we went to Brunswick and Topsham, beautiful villages on the Androscoggin. In these towns, the Lord was reviving his work, and several had been brought to rejoice. I preached with the people seven times, and enjoyed some good seasons. In the early part of March, I held two meetings in Lisbon, five in Richmond, and nine or ten in Gardiner, a town on the Kennebec. In Richmond, the brethren were well engaged, and our meetings were times of rejoicing. At Gardiner, I enjoyed usual freedom. A good revival was progressing in one neighbourhood. In one of my meetings, twenty mourners came forward for prayer; many exhorted, and it was a very refreshing time. At one of my appointments in the village of Gardiner, a rumour was circulated without my knowledge, that I would preach against Free Masonry. On this, as well as on several other similar occasions, I thought it my duty to confine myself to other important subjects; though by this means the people were disappointed. Indeed, I have never spoken upon this subject, except when I believed it would be a crime for me to be silent. At another appointment, two hours before the time arrived for the meeting to commence, I assented to a request to preach on the subject, and a crowd of people attended. I read Gen. 49:5, 6, 7: "*Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united! for in their anger they slew a man, and in their self-will they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.*" When I had read to the clause—“they slew a man”—I paused, and several appeared to feel very keenly, that its *application* was *unavoidable*. I had understood that my discourse was to have an immediate answer, so I gave liberty; but every man remained silent.

Between the 13th and 25th of March, on our return to Limerick, I preached in Litchfield, Bowdoinham, Topsham, Brunswick, Portland, Gorham, Scar-

borough, and Buxton. Some of these meetings were attended with much of the good Spirit, and I expect to meet some fruits of them in eternity. The brethren in Gardiner, Richmond, and Portland, communicated liberally of their substance. We spent nearly a week in Limerick and Parsonsfield, and attended eight meetings; then met appointments in Wakefield and Newfield. Sabbath, April 3, I preached thrice in Ossipee to a considerable assembly, that was very solemn. In this place, we had a short interview with a sister of Elder Benjamin Randall, the founder of the Free-Will Baptist connexion. She appeared to be a "mother in Israel;" and we were much delighted by her plainness and humility. She remarked, that her brother, Elder Randall, was a very plain man, and was ever opposed to the pride and superfluity that too often dishonour professed Christians. After this, I preached in Effingham, Parsonsfield, and twice in Brownfield. The last of these discourses was given on a funeral occasion, and to me it was a dark and trying time; yet soon after this, I understood one was converted that dated her awakening at this meeting. Thus he that soweth, "knoweth not whether shall prosper, either this or that." Next I held meetings in Parsonsfield, Limington, Cornish, Hollis, and Bideford. In these places there were signs of good, and we enjoyed a good degree of the divine influence.

Thursday, April 21, had been appointed by the governour of Maine for a fast; and agreeably to previous appointment, we met with Elder J. Emery and his congregation, at the west meeting-house in Limington. I preached a sermon, showing what kind of a *fast* the Lord requireth. See Isa. 58. I enjoyed much freedom, and this was a "solemn fast." After this, we had a good season in communion and washing feet. On Saturday, I preached at the house of Elder Buzzell in Parsonsfield; but enjoyed little power and felt much depressed in spirit. One person, however, was awakened, that shortly after obtained a hope. On the Sabbath, I preached at the meeting-house, and felt greatly affected while speaking of the signs of the times, and the approach of the last day.

In the evening, I held a meeting at the house of Dr. Sweat; and a few came forward for prayer. During the week following, we enjoyed some refreshings in assemblies at Porter, Effingham, and Parsonsfield.

May 1, 1831, we started on a journey to Massachusetts, New-Hampshire, and Vermont. I preached to assemblies in Waterborough and Somersworth, and felt remarkably strengthened of the Lord in trying to pull down the strong holds of Satan. A good revival was progressing in the latter place, and at an inquiry meeting, ten came forward for prayer. Wednesday evening, I preached with much freedom in Dover, to a large assembly, and many wept aloud. I next met appointments in Strafford and Barnstead. These were good seasons, and one covenanted to kneel and pray thrice a day for a year. On Saturday and Sabbath, I preached once in Pittsfield and thrice in Epsom; and at the latter place, felt greatly humbled for my unprofitableness. During ten days following, I attended two meetings in Hawke, five in Haverhill, three in Boston, and one in Dover. Some of these were times of trial, others were seasons of much rejoicing, and the word appeared to fall "into good ground."

Wednesday and Thursday, May 18 and 19, we attended the New-Durham quarterly meeting in Middleton, N. H. This quarterly meeting was formed about forty-eight years ago, and is the oldest in the connexion. Two aged brethren were present, who, we understood, were in Christ, at or before the time that Elder Randall was converted, and were "yoke fellows" with him, from the first of his religious course to the end of his useful life. These were very plain, grave, and apparently very holy men. One of them was a man of few words; the other was called a noisy Christian, as he sometimes said "*Amen*," and shouted, saying, "*Glory to God*," in time of worship. On the first day, reports were received from about thirty churches; some of them were enjoying revivals. Several exhortations were given, after which I spoke from Ps. 27:4, 5: "*One thing have I desired of the Lord*," &c. Next day, I spoke two hours and twenty

minutes with much freedom. In the afternoon, Elder Blaisdell delivered a discourse, several weighty exhortations were given, and a few came forward for prayer. Through the kindness and influence of Elders Place and Blaisdell, I here received a collection of about fifteen dollars. Friday, I preached at the funeral of a man in Wolfborough. I was told that two days before his death, he remarked, lightly, "*In two days, my day of grace will be past.*" But O, how little did he think he was speaking the truth! He came suddenly to his end by the kick of a horse. I next preached with usual freedom in Wolfborough, twice in Tuftonborough, twice in Sandwich, once in Meredith, and once in Holderness.

Saturday and Sabbath, May 28 and 29, we attended the Sandwich quarterly meeting, holden at Alexandria. I preached twice at this meeting, once from Matt. 16:26: "*For what is a man profited, if he shall gain the whole world, and lose his own soul?*" &c.; and while speaking, the power of the Lord came upon me—his light shined before me—and the *worth* of the soul, and again its *loss*, opened to my mind with such awful sublimity, that I was carried beyond all my former conceptions and feelings. I beheld my fellow creatures sinking!—sinking!—sinking!—with Christ before their eyes. And once or twice, I was so much overpowered that it seemed as though I should lose my breath. The assembly that stood within and without the house, was greatly affected. After the meeting, I visited several that appeared much awakened and quite tender; but they would not promise to turn to God. 'O that this people knew the time of their visitation.' I tarried the next day and held a meeting. Only a few came forward for prayer, and I left the place in deep mourning for the people of Alexandria. After preaching in Holderness and Campton, we proceeded to Lisbon, a town in the north west part of New-Hampshire, and attended a meeting. The state of religion was low in this place; but, feeling an impression that God would revive his work immediately, I spoke from Matt. 3:3: "*Prepare ye the way of the Lord;*" and told the people my impression. Saturday

and Sabbath, June 4 and 5, we attended the Wheelock quarterly meeting, holden in Cabot, Vermont. It appeared to be a time of some trial among the churches; yet we enjoyed a good season, and several knelt for prayer. After this, I preached with much freedom in Wheelock and Sutton. The latter meeting was on the day of military exercises; two companies marched into the meeting-house, with their equipments. My subject was, "the signs of the times." We tarried the night with Elder Woodman, and enjoyed a very agreeable interview. On Wednesday, I preached in Lyndon and Waterford, Vt.; and the next day, again with freedom in Lisbon, N. H.

On Friday, June 10, 1831, I attended the annual meeting of the N. H. Charitable Society. Seventy-five brethren and preachers were present. A venerable man, of the age of seventy-seven, who was contemporary with Elder Randall, and had served as president of the society every year since its organization, arose and remarked, that it had ever been their practice when they came together, to make prayer unto God; and that it would be well for each to search for duty. After a little silence, Elder Enoch Place fell on his knees, and nearly the whole assembly followed his example. He prayed with much fervour; and near the close, the sound of *Amen*, and occasional groans, were heard from different parts of the house. It appeared that there was a fund of about one thousand dollars belonging to the society; and that, at each session of the yearly meeting, the society gave the interest of the money to the needy. Any man of good moral character might become a member, by giving five dollars, or by paying the interest on five dollars annually. Thirty-one persons became members at this meeting.

Saturday, June 11, the N. H. yearly meeting opened. The forenoon was spent in business, and in hearing the reports from the quarterly meetings, which were considerably refreshing. In the afternoon, a sermon was delivered, and several exhortations were given by preachers and brethren. Sabbath morning, prayer meeting commenced at 8 o'clock, and before

ten the meeting-house was crowded. I spoke two hours and thirty-seven minutes, with freedom, from Mark 16:15, 16. In the afternoon, Elder Caverno preached from Dan. 7:9, 10: "I beheld till the thrones were cast down," &c. At the close, fifty-two persons stood in the galleries and sung the Judgment Anthem. This was solemn and impressive, and all gave the strictest attention. At 6 o'clock, about one hundred people assembled for a conference meeting. After several exhortations were given, Elder Place related a part of his experience, which was very remarkable; and stated some interesting particulars relative to his first acquaintance with the Free-Will Baptists at New-Durham, about thirty years ago. He said, that though Elder Randall was "little of stature," his face pale, and his appearance feeble, he had a voice like thunder, and his preaching was attended with great power. Also, that at that time, this denomination was so holy and humble, and their preaching so powerful, that the work of God followed them wherever they went; insomuch that many, and he himself, thought their spirit was *contagious*; and they feared to come nigh them, lest they should catch the same spirit. "But," said he, "I fear that we, as a people, are not what we once were; that a spirit of popularity is gaining among us; and that, as the Israelites desired to be like other nations, so we are patterning after other denominations, and departing from the simplicity there is in Christ. For more than twenty years I have kept, on myself, and on this connexion, a jealous eye; and it does not sit well on my feelings, when I hear it said, "The Free-Will Baptists are becoming more *orderly*, and do not make as much noise as they formerly did." And when I hear the drunkard say, "they preached *well*," and the infidel say, "they are *respectable*," then my soul is pained, and I fear God will send us a curse instead of a blessing." He addressed the saints with much feeling, and exhorted them to come out of the world into the order of God; and, after expostulating powerfully with the wicked, he lifted up his voice and exclaimed, "Ground your arms!—ground your arms!—ground

your arms! ye rebels!" And such was the power which attended these words, that a trembling seized the assembly, and the place became awful on account of the presence of God. When Elder Place had spoken about an hour, he ceased, and a few others exhorted. Then again he appeared to be filled with the word of the Lord, spoke for half an hour, and his voice seemed to sound like the thunder of Sinai. His strength failed; and as he rested, I invited sinners that felt their need of salvation, to come to the forward pews for prayer. Immediately nine came and fell on their knees. Among these was Esq. O——, who had served the N. H. Charitable Society as treasurer, for twenty years, without fee or reward. Some of them wept aloud, and others, joining them, fell on their knees, or kneeled in other parts of the assembly, till the number was increased to twenty-three. Many prayers were made in their behalf; and some prayed for themselves. Several of the preachers continued their supplications till their voices were hoarse; and Elder Place pleaded with God for them, till he was quite exhausted; went to a window and obtained a little breath; then he lifted up his voice and thanked God, and wept, and prayed again for sinners. The meeting continued till about midnight, and two or three professed to be converted.

Monday, one o'clock, P. M. Several preachers, with myself, met about one hundred and fifty people at the meeting-house. I spoke a little more than an hour, on repentance and pardon; some exhortations were given, and the exercises were attended with heavenly power. At four o'clock, a discourse was preached by Elder Benjamin S. Manson, from Mark 5:36: "Be not afraid, only believe." He spoke half an hour with much freedom; then exhortations were given by Elders Pettingill, Smith, Plumb, Leavitt, Knowles, and some others. At half past six, the invitation was given to the mourners to come to the forward pews. The young people were generally seated in the galleries; and it was truly affecting to see many of them, in the pride of youth, leave their seats and come down weeping. Twenty-eight kneel-

ed, and many fervent prayers were made for them. In the meantime, I observed the people leaning over the front of the galleries; and as they looked on the mourners, their tears fell like drops of rain. Conviction now reached the hearts of sinners in every part of the assembly; and as they came to the seats of the heavy laden, some appeared scarcely able to stand; fell down suddenly, and poured forth their grief like a flood. One young lady, while trying to reach the other mourners, lost her strength, and sunk on her knees in the aisle. She wept exceedingly, and several prayed for her. She was then assisted to a forward pew, where, with difficulty, she was kept from fainting. With her eyes lifted toward heaven, she prayed fervently about two hours, when the Lord spoke peace to her soul. A little after 7 o'clock, about forty had bowed the knee; their weeping was very great, and many of them were praying for themselves. About sunset they arose, were seated together, and ten of them spoke. Some confessed to their parents, or other relatives, and entreated them to forgive all the wrongs they had ever committed. Then all, as it were by common consent, again fell on their knees, and began to pray for themselves: many Christians engaged with them. When the light of day was gone, as the distress of the mourners continued, the meeting-house was lighted. Soon the weeping increased exceedingly in every part of the congregation; and unnumbered groans fell on our ears without cessation, and the place seemed more awful than any I had ever before seen. About fifty had bowed the knee; many of whom were convulsed with anguish, as though the pangs of departing life had come upon them. Some, as their strength failed, were supported in the arms of their friends; others, with great difficulty were kept from fainting, and some were doubtful whether they would live through the scene. The cries, "Lord have mercy!—Lord have mercy!—God be merciful to me a sinner!—Lord save or I perish!—I shall die!—There is no mercy for me," &c., rolled successively upon our ears; and it was believed there was not a person in the assembly,

that did not now feel the dreadful power of God! Sisters—brothers—and friends, were seen falling into each other's arms, confessing their sins and inviting one another to go with them to heaven. Children were weeping at the feet of their parents, and parents were rejoicing over their children.

Soon, with some, these agonizing pains suddenly subsided—they praised the Lord aloud, and one said, “I feel as though I should fly away to heaven.” As soon as they were brought into liberty, they began to encourage those that were still in bondage, and to pray for their salvation. But this seemed only to increase their anguish. While I witnessed this scene, I exclaimed with myself, ‘O how awful is this place!’ At half past nine o’clock, several had found comfort, and the weeping was considerably abated. Those who believed they had been converted since the meeting commenced last evening, were invited to rise. *Seventeen* stood up rejoicing. Then the invitation was extended to all that had found some relief and comfort, and eight more arose. Thus twenty-five professed to find relief in about twenty-four hours; and it was believed that as many as that were truly converted.

On Tuesday, at one o’clock, P. M., nearly two hundred assembled again at the meeting-house. Elders Pettingill and Bean were still with us. I spoke more than an hour, from Matt. 11:28: “Come unto me, all ye that labour, and are heavy laden, and I will give you rest.” The Spirit of the Lord moved on the assembly, and it was easy preaching. Many exhortations were given, and great solemnity rested on the people. Twenty-five of the saints and twenty converts, witnessed for the Lord. *Seventeen* awoken sinners also spoke. Some said they were the chief of sinners—asked their neighbours to forgive them, and nearly all were greatly distressed. Several of these had not manifested any seriousness till this time. Occasionally, such heart-rending groans and bitter cries burst from every part of the assembly, that it seemed as though the most hardened infidel could but feel and weep. At six o’clock, the penitent were

again invited to come to the forward pews. Forty came and kneeled, and before we ceased praying for them, the number was increased to fifty. Most of these prayed fervently for themselves. And O what agonies! what bitter cryings! what floods of tears, were poured out before the Lord! Language fails to give a just description. At half past seven I endeavoured to compose the assembly, and they generally took their seats. Eleven then manifested, that since the last evening, they had obtained a hope in the Redeemer. Praise the Lord, O my soul, for the glory of this meeting.

On Wednesday, at 3 o'clock, P. M., a larger number assembled than at any time before, since the Sabbath. As my late labours had reduced my strength, I thought to omit preaching, and exhorted the brethren to occupy the time. But as they seemed to withhold, I finally spoke some over an hour, on a clause of Luke 6:48: "*And digged deep, and laid the foundation on a rock.*" After this more than twenty spoke; some for the first time; and several appeared to be in extreme distress for fear their all was lost. At the close of the meeting, fifty-three distinguished themselves as mourners; and when prayer was made for them, about three-fourths of the assembly fell on their knees. Three brethren prayed; then some of the mourners spoke, with much grief, and earnestly requested us to remember them in our supplications. The mourners were exhorted to spend the evening in prayer, and the people dispersed a little before dark. I understood afterwards that two or three obtained a hope in this meeting also. As soon as the evening was come, we began to hear the voice of prayer from many directions, and the sound rung for miles o'er the hills of Lisbon. The air was clear, and the evening serene; and even now its recollection melts my soul. O what bitter cries and groans were heard from every direction! Some voices were heard for hours, till they grew hoarse and faint—then, suddenly, their tone was changed, and they praised the Lord. These supplications continued till midnight; and next morning, we understood a number were converted in different parts of the town.

Thursday, at 3 o'clock, P. M., we assembled again, and rejoiced to find that several more, of whom we had not heard, had found peace since the meeting the day before. The exercises were very solemn, and before the hour of seven in the evening, seventy persons witnessed for God. Twenty-five of these were professors, twenty-four young converts, and eleven were seeking the Lord. Then forty-eight mourners came and kneeled in the forward pews, and a number of brethren and converts prayed for them. Many heavy laden souls prayed earnestly for themselves, for two hours; and in this time a goodly number were delivered from the 'horrible pit,' and brought to rejoice in the Lord. The cries of these broken-hearted sinners entered into the ears of some that had come as spectators.—It sunk into their hearts—they felt that they must be born again—wept for their sins, and bowed the knee for the first time. Parents were searching among the mourners for their children; and when they found them there, we heard them exclaim, "Glory to God! there is my son! there is my daughter!" Children also were rejoicing to see their parents join the mourners. Frequently one would lead a weeping relative along to the altar. At half past 9 o'clock, the people dispersed; and a young woman, who had been a blackslider, was overpowered by her distress, lost her strength, and fell into the care of her friends. Some spoke of calling for a physician; but as she revived a little, she told them none but a physician from above could do her any good. She was carried to a neighbouring house, where she recovered her strength about 1 o'clock in the morning. She confessed, that, at the commencement of the revival, she resolved that she would have no share in it, and said, that now there was no mercy for her. After this, however, she found some relief. On Friday, I spoke to about two hundred people in Bethlehem, and felt much humbled for my unprofitableness.

On Saturday, at two o'clock, P. M., about three hundred people assembled at Lisbon in conference meeting. The interesting occurrences of the former meetings were repeated, seventy-three spoke, either

in witnessing for the Lord, or in confessing their sins, and a few professed to find comfort. Three related their experience, and were received for baptism, and several others came forward for the same purpose; but for want of time the meeting was adjourned till next morning.

Sabbath morning, we assembled at 8 o'clock; and before ten, it was thought that seven hundred people had collected. The whole time, till twelve o'clock, was occupied by the converts in relating their experience, and in receiving the fellowship of the church. After an intermission of forty minutes, I gave a discourse on 1 Tim. 6:12: "Fight the good fight of faith; lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." After this, the converts and brethren, followed by the assembly, walked half a mile in procession, singing,

"Salem's bright King, Jesus by name,  
In ancient time to Jordan came,  
All righteousness to fill," &c.

Then I had the privilege of baptizing twenty-four, of whom thirteen were chiefly young men, and eleven young women. The greater part came out of the water praising the Lord. The scene was solemn and impressive, and many of the spectators wept. Twenty-one of these had been converted within the week past. After baptism the candidates joined hands, and in presence of the assembly, received the Bible for their law. I then gave them the right hand of fellowship: all kneeled on the bank, and we returned thanks to God. After a recess of an hour, we assembled again; and many weighty testimonies were given by the converts and others. Those that had been baptized were greatly strengthened, and very happy; others wept for having neglected this duty, and said they would be baptized the first opportunity. Several heavy-laden sinners spoke with accents of melting anguish, and pleaded for our prayers. Though the house was nearly filled with people, yet there were few that did not appear to feel the solemn presence of God. A little before the house was lighted, I was

much affected at the appearance of the assembly. Nearly all, except those that were on their knees, sat leaning over the railing of the pews and wept exceedingly. About sixty penitent inquirers kneeled in the forward pews, while many prayers were made for them; and, indeed, nearly all prayed earnestly for themselves till seven were hopefully converted. About 10 o'clock the meeting closed, and thirty-three mourners covenanted to kneel and pray thrice a day for four weeks.

But one week had elapsed since the reformation commeneed; and it had progressed with far more power and rapidity, than any I had ever before witnessed. O how wonderful and glorious were the manifestations of the grace of God! The work was like a mighty wind, before which every thing gives way and falls to the earth. I understood, that soon after the commeneement of the revival, those who passed out of town, almost constantly met people that were going to Lisbon to see the marvellous work of God. Many a rebellious sinner, on entering the meeting, was immediately brought to tremble under the power of God. Indeed, it seemed that few returned without conviction; and there was less opposition than in any other reformation I ever saw. In nearly every case that any one attempted to oppose, scarcely an hour passed before he was seen on his knees. Every class shared in the work, and the people did little else but go to meeting, read, pray, and attend to the great interests of their souls. Several were awakened by hearing the experience of the converts; and others, before they came to meeting, by hearing of the reformation: and about fifty souls had already obtained a hope in Christ. Monday, June 20, duty called me to leave the town. The converts, the brethren, the mourners, and the people, seemed dear to me as life. On the day before, they gave me a collection of about seventeen dollars, and we had bid them farewell.

In the latter part of July, we understood that in one month from the time the reformation commenced, *one hundred and fifty* had been converted; and, including a few that were received as candidates, and

were awaiting baptism the next Sabbath, one hundred had been baptized and added to the church in Lisbon. Also, that the good work had spread into Franconia and Landaff, and was still progressing wonderfully. By the reports presented at the Sandwich quarterly meeting, in the month of August, it appeared that one hundred and fifty had been added to the Lisbon church since the yearly meeting; and a considerable number to one or two churches in the adjacent towns. We likewise understood, that two hundred had been converted; and, that the glorious work continued with great power.

Between the 20th of June and July 1st, I preached in Springfield, Wendell, Newport, Fishersfield, Bradford, Deering, Weare, Hopkinton, Sanbornton, Gilman-ton, and Sandwich. In some of these meetings I felt "the burden of the word of the Lord," and deep impressions appeared to be made on the assemblies. I hope to meet some good fruits of them in glory. In Hopkinton, we were affectionately received by Elder A. Caverno. I gave three discourses at his meeting-house. He, and the church under his care, appeared to be well engaged, and there were some appearances of a revival. In Sandwich, a revival had commenced, which has since spread gloriously.

From July 1, to the 20th of September, I tarried in Limerick and its vicinity, in the state of Maine, and superintended the publication of this Narrative. For the greater part of this time, I was assisted by brother Beede, the young man who was converted, and from whom I received a letter, about the time of the General Conference at Sandwich, N. H., in 1828. [p. 292.] In correcting this work for the press, I have received from him much assistance, which I had not anticipated, till after its publication was determined. During my stay at Limerick, I attended eighty meetings, and preached fifty sermons, in that and the neighbouring towns. Sometimes, I laboured under trials, and felt that 'bonds and afflictions abided me;' but generally, through the grace of God, my peace has been like the constant flow of a gentle river. Frequently I have felt the Spirit of the Lord

impressing me to preach against all the evils that affect the peace of Zion; and sometimes my soul has been enabled to rejoice exceedingly. For want of room, however, the *particulars* of only a few of these meetings are given.

July 9 and 10, I attended a two-days meeting with Elder Jonathan Woodman, at Limerick corner. In one of his discourses, he spoke in a very feeling manner of the state of the church, and of the much there is to be done to convert the world. It was a season of considerable feeling; a few came forward for prayer, and two young men prayed for themselves. Sabbath, July 24, I attended three meetings in Newfield; and in the two last, the Lord gave us melting seasons. Several had been lately converted in this place, and the converts spoke with considerable animation. Saturday, Aug. 13, I preached on the ordinances, at Elder Steven's meeting-house in Limington; after which he and myself broke bread, and with the church enjoyed a blessed good time in washing the saints' feet. On the 17th and 18th of August, I attended the Parsonsfield quarterly meeting holden at Brookfield, N. H. In this meeting, it pleased the Lord to give me a good time; and through the whole exercises considerable joy was manifested among the saints. A few came forward for prayer, and I was told that one professed to be converted. Sabbath, August 28, I attended meetings with Elders Bullock and Libby, in Limington; and each of us baptized one. Solemnity rested on the people, and it was hoped the effects would be lasting. On Friday evening, September 9, I preached at the house of Elder E. Libby, at Limerick corner. A young woman that had been awokened a little while before, at a meeting in which I felt much closed and depressed in spirit, fell on her knees, and prayed for mercy till nearly midnight; she then found comfort and praised the Lord aloud. On Saturday and Sabbath following, I attended a two-days meeting, with several other elders, at Fryeburg. We enjoyed much of the presence of God, and his word was like arrows in the hearts of sinners. Sabbath afternoon, I was under the necessity of leaving

the place; but the next day I was told that twenty-five came forward for prayer in the evening, and several professed to be converted. A powerful work has followed this meeting. All glory to the Lord.

On the 13th of September, I received a letter from brother P. Ford, clerk of the Holland Purchase yearly meeting, giving the following enumeration of the numbers in that yearly meeting as returned in August, 1831:—quarterly meetings, 8—churches, 88—ordained preachers, 44—unordained preachers, 13—number of members, 3255. In the account, the numbers of the Benton quarterly meeting, in consequence of a failure, are reckoned the same as the year before: still, without the additions in that part of the yearly meeting, it appears, by the returns received, that 777 have been added in the year past. It may be further observed, that four churches, and two elders in Upper Canada, that were reckoned last year,—besides one or two other churches and elders, that probably yet belong to the yearly meeting,—have some way been omitted in this representation. By the following enumeration from page 62, taken in 1821, may be seen the increase of that yearly meeting in ten years: quarterly meetings, 3; churches, 27; ordained preachers, 17; unordained preachers, 13; members, 868. Surely, the Lord hath done great things for us, whereof we are glad. May we give all the glory to Him—never trust in numbers—but in the living God. Amen.

Friday, Sept. 16, I preached at Limerick corner. After sermon, my friend and brother, Samuel Beede, related an interesting experience;—and as he had been educated in the society of Friends, who reject water baptism, he stated a few things relative to his belief in regard to baptism; which, with the addition of a few remarks, he has since communicated to me in writing, as follows:

“After examining the Scriptures for nearly three years on the subject of baptism, with careful meditation, and humble prayer to God that he would open the inspired writings to my understanding, and enable me to arrive at the knowledge of Christ’s meaning in

the commission to his apostles, " Go teach all nations, baptizing them," &c.; I have been brought to a decided and firm conclusion, that the baptizing intended in the command, is a baptizing, (that is, a dipping,) the bodies of believers in water, in the name of the Father, and of the Son, and of the Holy Ghost. And the following facts and arguments have, with unanswerable evidence, led me to this conclusion.

1. The term *baptize*, when used to signify a religious rite administered by men, to proselytes or converts to a new religion, had never been known to signify any thing else, than a dipping of their bodies completely in water. This, so far as historical evidence informs us, was the only usual or received meaning of the term, in a ritual sense, at the time of Christ. And this circumstance alone, plainly and fairly shows Christ's meaning. For, both Christ and John, when they promised that certain should be baptized with the Holy Ghost,—which way of baptizing, to that time, had been altogether unknown,—always distinguished it from the usual way of baptizing, by saying, '*baptize with the Holy Ghost.*' And, had Christ meant that his apostles should baptize with the Holy Ghost, surely he would have made the same distinction in the commission to them; else, they might be liable to err, as certainly they did, if water was not designed. Therefore, instead of *our erring*, and *adding* to the words of Christ, as some say we do, by understanding the commission to mean a baptizing *in water*; when we do but understand the language of the commission agreeably to its only fair and literal meaning, according to the laws of language, I do humbly believe, that they err from the meaning of Christ, in their construction, by *adding* the term, *with the Holy Ghost*, to the word baptizing, which Christ did not add, or intend.

2. Neither did the prophets, when they foretold of the giving of the Holy Ghost, or the pouring out of the Spirit of the Lord; nor yet did John or Christ, when promising, or prophesying, that any should be baptized with the Holy Ghost,—ever so much as intimate, that it should be performed by men; nor have

any of them so much as intimated, that either the *apostles*, or any other *created* beings, should ever have power, or authority, to baptize persons with the Holy Ghost; but have always represented that they should be thus baptized, either by Christ himself, or the Holy Spirit.

3. In every Scripture of our English version, in which it is said that persons were baptized, and where it appears unlikely that it was a baptizing in water, it is plainly represented in the text, that some other agent than *man*, was the baptizer. For instance, 1 Cor. 10: 2: "All our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea." Was any human agent the baptizer in this case?—Certainly not. For "the Lord caused the sea to go back—and the waters were divided," "and the angel of God removed and went behind them: and the pillar of cloud went from before their face, and stood behind them." And again, according to the words of John, recorded Luke 3: 16: and in John 1: 29 to 33, Jesus "is he which baptizeth with the Holy Ghost." It is also said by Paul, 1 Cor. 12: 13: "By one Spirit are we all baptized into one body—and have been made to drink into one Spirit." Here the Spirit is represented to be the baptizer.

4. In all the accounts given in the New Testament, relative to believers' receiving the Holy Ghost through the instrumentality of the apostles' preaching, labours, or laying on of hands, I cannot find one, that calls this receiving of the Holy Ghost, *baptism*; or one that states, that any apostle or minister ever *baptized with the Holy Ghost*; nor yet, that any believer was ever *baptized with the Holy Ghost*, by any servant of Christ. Yet, I find it frequently named, that the apostles *baptized in water*; and, that in addition to the gift of the Holy Ghost which believers received, they practised baptizing them in water; and doubtless this practice was according to the known will of their Lord. And when the two are named together, they are distinguished, by calling one, a *receiving of the Holy Ghost*, and the other, a *being baptized*; as the

following scriptures show:—Acts 2: 38: “Repent and be baptized every one of you—and ye shall receive the gift of the Holy Ghost.” Acts 8:16: “For as yet, he,” the Holy Ghost, “was fallen upon none of them; only they were baptized in the name of the Lord Jesus.” Acts 9: 17, 18: “Ananias, putting his hands on him, said, The Lord Jesus hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost;—and he received sight forthwith, and arose, and was baptized.” Acts 19, states, that certain disciples at Ephesus, after conversing with Paul, were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the *Holy Ghost came* on them. These scriptures make it plain that Peter, Philip, and Paul, thought it proper, that believers in Jerusalem, Samaria, and Ephesus, should be baptized, even *before* they had received the Holy Ghost; and also, that Peter, and Ananias who was sent directly of the Lord, thought it proper, at Cesarea and Damascus, that believers should be baptized *after* they had received the Holy Ghost. These scriptures plainly show the faith and practice of the apostles for about twenty-five years after the twelve received the Holy Ghost on the day of Pentecost. Now, if the three years personal instruction which the eleven had of Christ,—and the more than twenty years practice in preaching the gospel, under the constant direction and influence of the Holy Ghost, which fell on the twelve on the day of Pentecost, and on Paul at his conversion,—did not enable them to understand the meaning and will of their Master about baptism,—we have no assurance that we can find it out, and I cannot believe that any since have understood it. And I do conceive it impossible, that they should continue so long in his constant service, and not understand, and practise baptism, as their Lord designed it should be practised.

5. The commission given by Christ to his apostles, as recorded by Mark, makes *belief* to be the indispensable essential to salvation;—for “he that believeth not shall be damned.” And the signs,—which it was promised should follow them that believe, viz: casting;

out devils, speaking with new tongues, taking up serpents, drinking deadly things without harm, and healing the sick, evidently include the fruits and effects of the baptism with the Holy Ghost, which unavoidably follows a true belief in Christ; for without that baptism, none could do these things; and by the inspired writer, they are made the consequences of *believing*, and not of *baptism*. Now, if the baptism here intended were the baptism of the Holy Ghost, surely, the damning consequences would have been attached to the *not being baptized*; for certainly, none can be saved without the baptism of the Spirit. Therefore, as the damnation is not represented as the consequence of *not being baptized*, but as the consequence of *not believing*, the baptism of the Spirit cannot be intended here, but something else. And the same sense which the terms *believe* and *baptize*, have in Mark, I believe the terms, “*one faith, one baptism,*” have in Eph. 4:5. For it is evident to me, that the *believing*, named by Mark, and the *faith*, spoken of by Paul, mean one and the same thing; which is, a true belief on Jesus Christ, that is followed by a pouring out of the Holy Spirit, and a baptizing of the soul with the Holy Ghost, by Christ, and the Spirit; and, that the *baptism* named by Mark, and by Paul, mean one and the same thing; and is the same *baptism* that was used by the apostles on the day of Pentecost; at Samaria, by Philip; and in the case of the eunuch; in the case of Cornelius, and of the twelve disciples at Ephesus; and the same that is intended in Matt. 28:19.”

He then desired to be baptized—was received by the church—and we repaired to a beautiful stream, and it became my delightful duty to baptize him. He came out of the water praising the Lord, and went on his way rejoicing. ‘Glory to God for the blessings of this day.’ May God preserve him, and me, and all *saints*, blameless to the coming of our Lord and Saviour Jesus Christ. Amen.

## CONCLUSION.

As it has been my lot to travel and labour constantly in the ministry, from the age of fifteen years, I have become considerably acquainted with the state of our churches. And as God has given me a talent to improve, which he will require at my hand with usury, I affectionately address you, my dear brethren, in the following remarks—which I humbly pray may be blessed to your eternal good, to my everlasting consolation, and to the glory of God and the Lamb.

*On Prayer.*—Prayer is designed to bring us to realize our dependence on God, that he may be glorified, and we be happy. Yet, with pain, I have observed a great neglect among Christians in performing this duty. Heads of families forsake the altar they once reared unto God; while many others, and even preachers, neither pray regularly in their own families, nor labour to encourage others in that duty. And it is evident, that secret prayer, meditation, and an inward drawing nigh to God, are still more neglected: or else, Christians could not be so fruitless in good works, or enjoy so little of the power of religion in their souls. There can be no excuse before God for neglecting these things; for he requires us to perform them. Experience, the word of God, and their own confessions, prove, that such as do neglect them, have but little of the nature of Christ; become burdensome to the church, and useless to the world;—are already backslidden in heart, and near to making shipwreck of faith. Some neglect vocal prayer, as they say, for fear of being formal. On this principle, they might as well reject every Christian duty. For nothing can be done without a form. But a good form is useful; and it is “*denying the power,*” only, that is criminal. Many, too, suppose that *desire* is prayer. All sinful beings have desires, but these cannot be prayer; for prayer, is “*an offering up of our desires unto God.*” Our Lord, at the request of his disciples, taught them a form of prayer; saying, “When ye pray, say, Our Father, which art in heaven,” &c. Luke 11:2. Those

who fear set times of prayer, may reflect, that all the works of God are in *regular order*; and, that faithful saints live by rule. “Daniel kneeled three times a day and prayed.” David said, “Evening, and morning, and at noon, will I pray, and cry aloud.” “Peter and John went up together into the temple at the hour of prayer.” If the apostles observed “the hour of prayer,” why need we fear to have an *hour of prayer*? Now the promises of God are sure. And if Christians trust in them, and call on him as they ought, he will grant them blessings, which will make them happy in this life, and in that which is to come.

*Religious Meetings.*—When I have seen professed Christians so careless, and inattentive to the interests of the church, that prayer, conference, and other meetings are neglected by a greater part of the members, my soul has been pained; and I have been led to wonder how any can, if they wish to retain the name of a *Christian*, or how they dare, neglect those meetings on which the prosperity of the church depends. Paul said, “Let us consider one another, to provoke unto love and to good works: not forsaking the assembling of ourselves together—but exhort one another; and so much the more as ye see the day approaching.” But how often do professors say, like the unbelieving world, that their attendance at the house of God will do no good. Were all Christians to say thus, and act accordingly, how soon would “the salt of the earth” lose “its savour,” and the world go to destruction! If we would obey the law of Christ, every Christian must labour to feel an interest in the welfare of Zion; and if possible, attend every appointment of the church. We must always come together in the name of the Lord, keep a watchful eye on every saint, and ever be willing, even to “lay down our lives for the brethren.” Were each member of the church thus stirred up to diligence, the affection of every Christian would centre wholly in God, and the world would be converted.

*Ministry.*—In point of importance, the office of gospel ministers bears no comparison with the offices of state, and the principalities of the world. The

ministers of Christ come with authority from the King of kings, and bring terms of salvation to a perishing world. They have much to do; and if we judge from the extent of the harvest, from the scarcity of labourers, from the iniquity of the world, from the enfeebled state of the church, from the duty enjoined on them, "to preach the gospel to every creature," "to make disciples of all nations;" or, from the short time they have to do it in, it is evident ministers ought to awake—disentangle themselves from "the affairs of this life"—"lay aside every weight," and flee from every thing that hinders their winning souls to Christ.

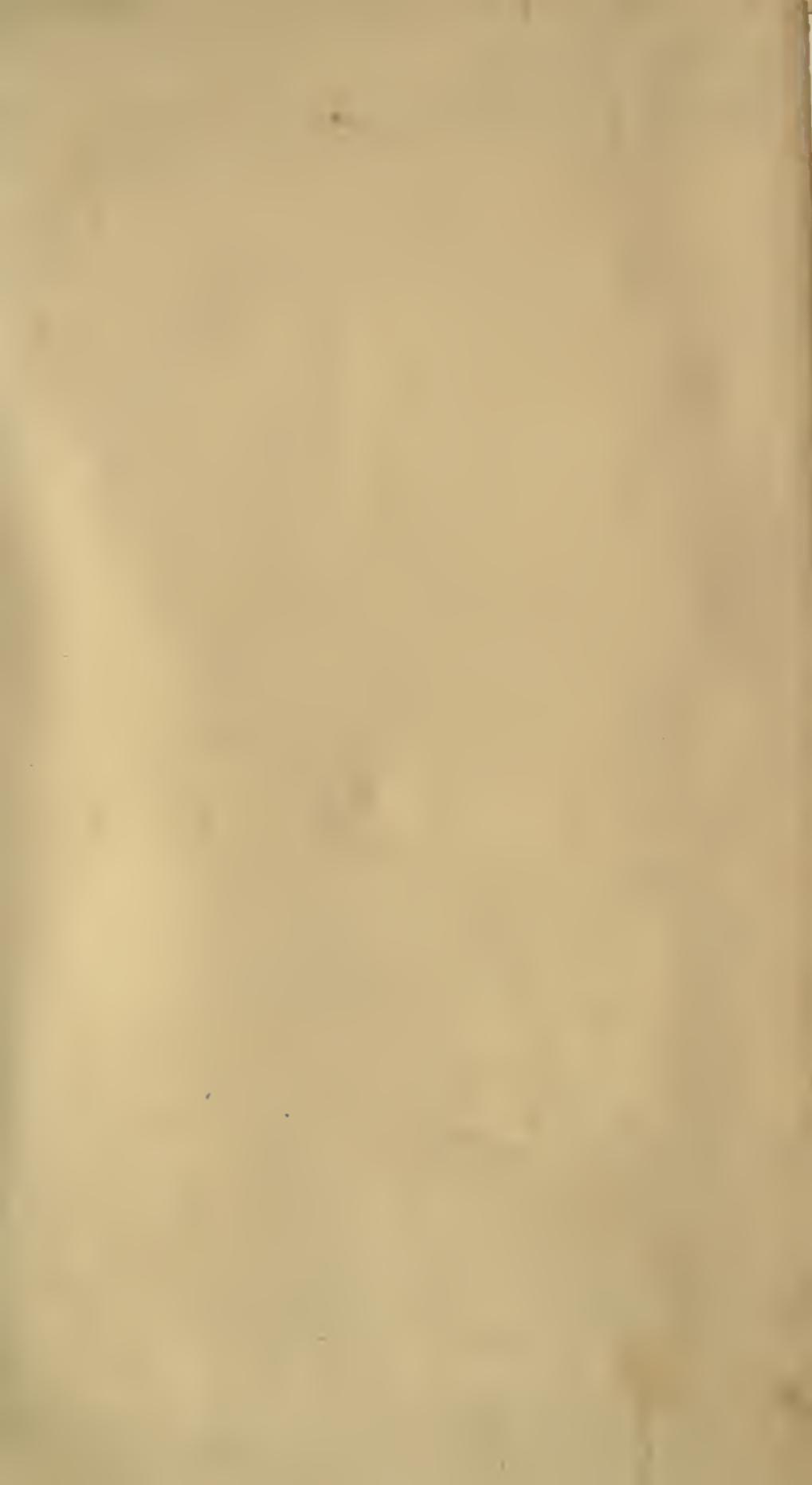
And "the Lord hath ordained that they that preach the gospel, should live of the gospel." "Let him that is taught in the word, communicate to him that teacheth in all good things." Paul says, 2 Cor. 11: 7, 8: "Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? I robbed other churches, *taking wages* of them to do you service." But does not *covetousness* sometimes influence brethren to wrest these and other scriptures on this subject, contrary to the mind of Christ? "*Covetousness is idolatry.*" If it have no influence on brethren, why is it that so many, who can bear other expenses, communicate so sparingly to ministers, who devote their lives and substance to labor in the gospel? Ministers are servants to the church "for Christ's sake." Will not good masters comfortably maintain their faithful servants? And how can Christians have honour from God, or obtain a good report, unless they give to those who serve in the gospel, those things which are needful to the body. How can ministers give themselves wholly to their work, if their brethren supply not their necessities? O, my brethren, see to this; lest, through your neglect, the Macedonian cries be not answered—and the blood of souls he required at your hand.

*State of the Church.*—The power of the gospel is rapidly spreading through Christendom, and through the world—and the signs of the coming of the Son of

man appear. Yet alas! there remains among Christians, a criminal conformity to the world. Paul says, Rom. 12:1, 2: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed," &c. No excuse will stand, in the judgment, for neglecting to separate ourselves, as Christ has commanded, from all needless expenses and fashions, and from the lusts and friendship of the world. In short, dear brethren, in order to "go on to perfection," and "glorify God in our body, and in our spirit, which are God's," a knowledge of the Scriptures should be much increased. Every Christian should search the Scriptures, meditate on the doctrine they contain, conform to the practices they enjoin, enter daily into an examination of his own heart, and submit to God in all things. The worship of God should be maintained in every church—family—and closet. All ministers should "give themselves continually to prayer, and to the ministry of the word," be willing to suffer the "*loss of all things*" to save souls. Like the holy prophets and apostles, they should preach the whole truth as contained in the Scriptures, in opposition to all the iniquities that corrupt men. An unholy, lifeless, man-pleasing ministry should be rejected, and that which is in demonstration and power should be encouraged. Repentance, faith, baptism, communion, and washing the saints' feet, should be preached with "the Holy Ghost sent down from heaven." "Finally, brethren, farewell." None can "harm us if we be followers of that which is good." The Lord will be our helper, and heaven our home. Let us spend our life—our all in his service; preach and practice the commandments of God, according to the grace given us, striving, with spiritual weapons, to pull down the strong holds of Satan. May the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with us all. Amen.











A 000 171 706 5

REC'D YRL JUL 3 '00

**NON-REFINERABLE**MAY 12 2000  
IL/TWU

DUE 2 WKS FROM DATE RECEIVED

---

SOUTHERN REGIONAL LIBRARY FACILITY  
405 Hilgard Avenue, Los Angeles, CA 90024-1388  
University of California  
Return this material to the library  
from which it was borrowed.

Uni

S